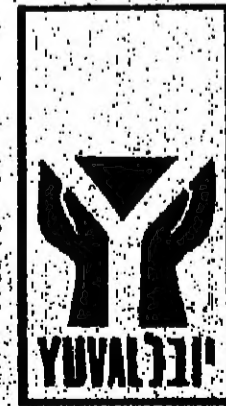


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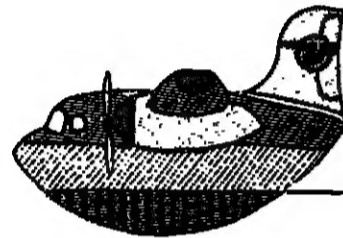
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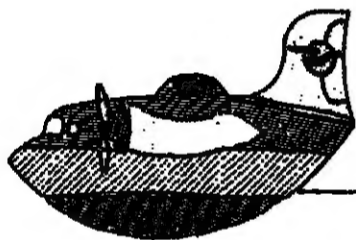
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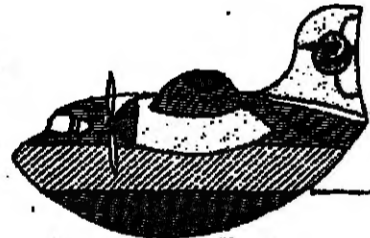
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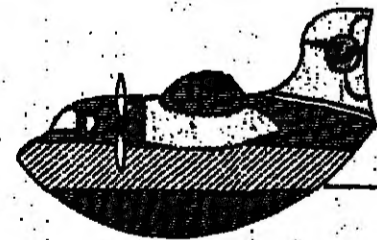
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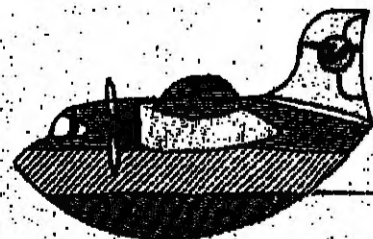
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ON THE COVER — Scenes of retreating in Bethlehem, Ramallah, and El-Bireh during Tuesday's elections in the towns of Judea. Photos are by Israel Sun (2), and Werner Braun (2).

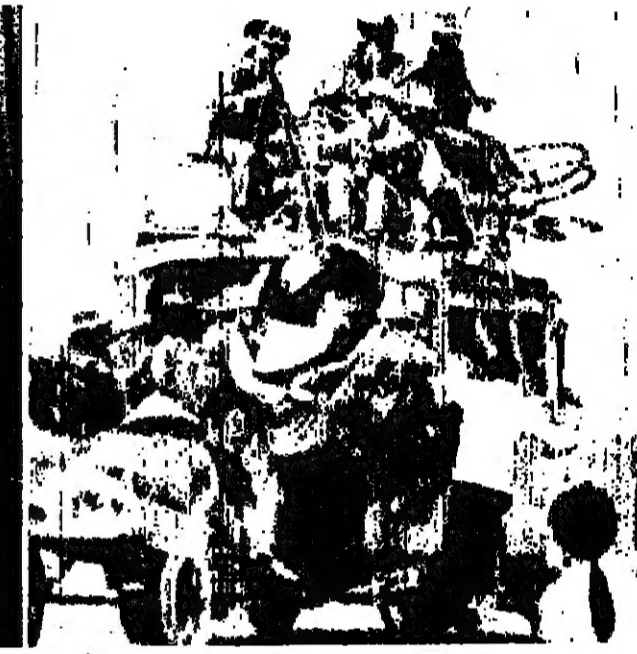
FRIDAY, MAY 4, 1972



Scenes of retreat from Quang Tri: woman refugee (left) carries two children in baskets, South Vietnamese troops (above) abandon burning base, and (below) commander a rickety bus to make their way back to Hue.

Nixon's calculated risk

President Nixon has embarked on a risky course by threatening massive retaliatory bombing of North Vietnam, writes SAM LIPSKI. But the President has apparently weighed all the options, and feels that only by maintaining a tough line can he salvage the upcoming Moscow summit, and maintain his chances of re-election.



WASHINGTON. — THE news from the front is grim. The "New York Times" publishes a front-page dispatch from Hue which begins in a style uncharacteristically bold — more like the London "Daily Express" than the sober "Times": "Thousands of panicking South Vietnamese soldiers — most of whom did not appear to have made much contact with the advancing North Vietnamese — fled in confusion from Quang Tri province today, streaming down Route 1 like a rabble out of control."

In the evening, CBS News shows pictures of the fleeing South Vietnamese, barefooted and disheveled, abandoning their rifles and equipment by the roadside, fighting with the wounded for space on ambulances, streaming south faster than the pitiful refugees. It makes a sad joke of Herman Kahn's comment that in Vietnam the U.S. has chosen the Bavarians, the other side are the Prussians.

It is important to begin with the images even if the real battlefront picture is less serious than it appears. Some very tough-minded officers in the Pentagon, for example, who have no particular affection for their Saigon allies, nevertheless are convinced that despite the bad showing of recent days, the South Vietnamese Army, with American air support, can still throw back the Communists before they get to Hue.

But as the perceptive study of the Tet offensive by Don Oberdorfer has shown, even military defeat for the Communists does not mean they have lost

their offensive. Quite the contrary. As President Nixon knows only too well, the Vietnam War exists on the front-pages and TV newscasts as much as it does on the battlefield. While there are clear differences between the Tet offensive — when more than half a million American troops were still involved — and Hanoi's latest thrust, an American President must still operate within the limits set by the public reaction.

This raises an interesting paradox. President Nixon's rhetoric gets tougher, he warns that world peace itself may be in the balance over the next few weeks, he repeats again and again that Hanoi is embarked on a dangerous course, that the U.S. will not be defeated, that air and naval attacks will continue. His officials go further and speculate publicly about "all measures short of nuclear attack," blockading Halphong harbour, widening the B-52 raids in the north, even a counter-thrust into North Vietnam by South Vietnamese forces on the pattern of the Inchon landings in the Korean war.

At the same time there is a *de facto* halt in the heavy bombing of Halphong and Hanoi, diplomatic activity has intensified, and Washington buzzes with inspired rumours that a three-way deal between Washington, Peking and Moscow will force Hanoi to back away from the offensive in return for a political settlement.

Out of the contradictions one thing seems clear. President Nixon can be taken at his word about retaliation against the North. If the diplomatic track fails to stem the North Viet-

namese, this correspondent believes the U.S. is prepared to undertake massive saturation bombing of North Vietnam on a scale which will dwarf anything during President Johnson's administration. Whether this will change the result in South Vietnam is impossible to predict. But it seems highly unlikely that President Nixon will allow the Communists to advance without paying a price.

This is high-risk strategy, domestically and internationally. At home, during a presidential year, the conventional wisdom suggests that none of it makes political sense for Mr. Nixon, if he wants to be re-elected in November. Indeed, according to Secretary of the Treasury John Connally, the President's closest advisers warned him against the bombing of Hanoi and Halphong for that very reason, fearing it would doom his chances.

The advisers would seem to be on firm ground. Surely a tired America, defeated and frustrated by the endless war, might repay Mr. Nixon's re-escalation with a massive vote of no confidence. If this is so, then the President's response to the public mood must be based on one of two assumptions: either he accepts the probability of political defeat but has decided American national interests outweigh his own political future, or he has a different reading of the public mood, which enables him to pursue those interests with a lesser fear of political loss.

An analysis of just what has happened in the U.S. since the offensive began last month gives some idea of how the political

indicators might be assessed from the White House.

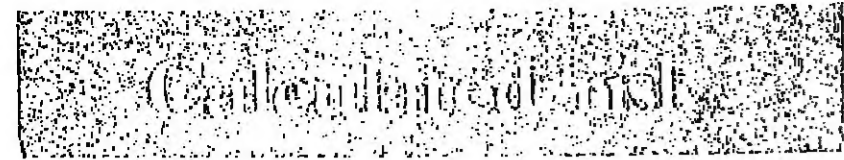
First, public opinion. The initial polls have shown that support for President Nixon has gone up — not down — since he resumed the bombing of Hanoi and Halphong. The figures are very interesting because they suggest strongly that Hanoi may have miscalculated about the nature of American war-weariness. While the polls show the national support for the President's handling of the war has gone up to 63 per cent since the retaliatory bombing, there has been an even more significant jump in the number of Americans who believe this is the time to "go all out to win" — which has risen by ten per cent to 31 per cent. The dovish sentiment for complete withdrawal unilaterally and immediately has held at about 20 per cent.

In short, however weary Americans may be of the war, they are aware the North Vietnamese did invade across the DMZ. With the absence of American ground troops in the fighting — and their continued withdrawal — a significant number of Americans does not seem too strongly opposed to the massive use of American air power to retaliate. Indeed, some are relieved that in their view the U.S. is doing now what it should have done five years ago.

It is doubtful, of course, whether this reaction can be expected to last indefinitely and to survive heavy defeats for the South Vietnamese forces, especially if they are ignominious. This is why

(Continued on page four)

הקדמת הצול



(Continued from page three)

the next three weeks -- before the rains built up in South Vietnam and President Nixon flies to Moscow -- become important.

The Democratic primaries have not offered any clear indication of the public mood on the war beyond what is already widely known. If anything, they have suggested that beyond a desire to see the war end as soon as possible, even supporters of Senator George McGovern, the leading anti-war candidate, have other issues uppermost in their hierarchy of concerns -- taxes, housing, inflation, unemployment, and a general frustration and anger at what is happening in America.

Secondly, in addition to public opinion in the country at large, Mr. Nixon has been helped by the relative weakness of the anti-war movement. In marked contrast to 1970 after the Cambodian operation, protest has been muted and so far has had little impact outside a minority at a few campuses. At Columbia University, the centre of radical protest only a few years ago, students who insisted on going on with their lessons forcibly evicted a handful of protesters who had taken over some university buildings and tried to shut the school down. The eviction was carried out by students who said they were against the war but thought there were better ways to protest. All this means that, so far, the risk of a Kent State incident involving the deaths of students and the dramatic escalation of public protests has been reduced.

The student mood has changed. The draft is ending, the ROTC system gives them more chance to avoid it while it still lasts, Vietnam combat does not seem to loom as a prospect. Furthermore those students who are politically active -- and many are just apolitical -- are involved in active campaigning for Democratic presidential candidates. Outside the universities the anti-war movement lacks the organization, funds and drive it once had. But mainly it lacks the "troops," the hundreds of thousands who would turn out for rallies and demonstrations before the TV cameras.

Thirdly, President Nixon must consider the Congress. In the Senate Mr. Nixon faces constant harassment where there are a number of measures which threaten to cut off all funds for any American military involvement in Indo-China. While these moves, even if they pass the Senate, would probably be held up in the House of Representatives, they keep opposition to the President's policies on the front pages and restrict his freedom of movement to some extent.

Taking all these domestic trends together, Mr. Nixon's perspective from the White House may read something like this: The military advice is that North Vietnam can only achieve its aim of defeating South Vietnam if its own territory is left inviolate. But this is the one negotiating counter the U.S. has left because the withdrawal of American ground forces must continue.

Thus the U.S. must threaten serious consequences -- bombing of supplies, blockading Haiphong harbour etc. -- and give dramatic evidence that it means to carry out those threats if necessary. This is essential because the North Vietnamese are out to break Richard Nixon -- that is, the will of the U.S. If he gives in by withholding retaliation he loses at home whatever way his support goes. The doves will say Vietnamization is a failure and the hawks will never forgive him. But if he persists, holds on, hits back hard, he at least has a chance to avoid public humiliation and win re-election. The other way, he has no chance, and loses much else besides the presidency.

It is a gamble. Not only because it involves an unpredictable public mood but because the domestic background is not the only factor in the calculations of President Nixon. The involvement of the Soviet Union has complicated any assessment of how to respond to the North Vietnamese.

But so far Mr. Nixon seems to have taken a similar low-risk approach to his dealings with the Soviets as he has with the political pressures at home. If he reasoned, there was a chance that the Soviet Union would call off the summit and much would be lost. But far more would be lost if the summit were held and the U.S. dealt from a defensive position or if the summit were called off by the President because he felt too weak to go and negotiate with Moscow. Since the Soviets wanted the summit for reasons which transcended their friendship for Russia, certain high level risks were acceptable. If the Soviets really wanted the summit they might even find a way of getting it. And so far it seems to have worked out this way. The degree of pressure on the Soviets can or want to bring on terms remains to be seen. This was the essence of the secret talks between Dr. Henry Kissinger and the Soviet leaders in Moscow. But, as seen by the announcement this week of a significant breakthrough in negotiations towards a nuclear non-proliferation agreement (SALT), it is not the only topic.

It may well be that the Soviets' deep interest in South Vietnam, militarily and politically. Looked at in the perspective of the long history of the Indo-Chinese war, even if it is just another interlude.

Both the majority and minority reports of the Witkon Commission were 'perfectly legitimate,' writes Law Editor DORIS LANKIN. But the 'distasteful spectacle' of personal attacks on Justice Alfred Witkon by persons dissatisfied with the majority finding has cast doubt on the advisability of having Supreme Court Justices sit on future commissions of inquiry.



Justice Wilton (foreground), with Aluf (res.) Zorea on the commission bench.

up his mind whether to continue as manager of Netivei Neft, and did not wish to lose a very profitable business in the event that he decided in the negative. Justice Witkon and Mr. Kalir found that while Mr. Friedman's conduct in this matter had not been blameless, his explanation constituted a mitigating circumstance. Aluf Zorea, however, was of the opinion that his participation in the call for tenders (a fact of which he had failed to inform Dr. Dinstein) constituted a serious breach of ethics, exposed himself to that very risk of a conflict between his duties as manager of Netivei Neft and his own private interests which Dr. Dinstein and his other advisers had sought to obviate.

Bloomfield letter

THE second subject of disagreement between the majority and the minority concerned the purchase by Mr. Friedman of the equipment for the Continental Company from a Canadian company of which a Mr. Bloomfield was a director. Mr. Friedman informed the Inquiry Commission that he had purchased the equipment in 1965 from the company for the sum of \$385,000. When this statement came to the attention of Mr. Bloomfield in Canada, he wrote to the State Attorney, Mr. Bach, claiming that his company had sold the equipment to Mr. Friedman in 1962 for \$70,000. When this letter was produced by Mr. Bach, just before the Commission was due to wind up its proceedings, the members were of two minds about whether to consider the subject at all, as it had not featured among Dr. Neev's allegations and had not, therefore, been included in their terms of reference. They eventually came to the conclusion that, despite the fact that right and justice demand that commissions of inquiry be guided by the principle that a person should not be subjected to examination before he has been given sufficient notice of the subject-matter of the complaint against him and of the evidence upon which the complaint is based, and despite the fact that the Bloomfield letter had been sprung upon Mr. Friedman suddenly, they would nevertheless call upon Mr. Friedman to explain the apparent discrepancy in the two purchase prices, and allow Mr. Bach to cross-examine him.

Mr. Friedman explained that

(continued on page 5)

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Mordechai Friedman, and Dr. David Neer behind him, during Netivei Neft hearing.

MORDECHAI Friedman has resigned, and this marks the end of a distasteful witch-hunt. Mordechai Friedman is undoubtedly sufficiently resilient to bounce up again. But whether the harm done to Justice Witkon, personally and in his capacity as a judge of the Supreme Court, will be repaired so easily, is less certain.

We were treated last week to the distasteful spectacle of personal attacks on the Chairman of an Inquiry Commission appointed by the President of the Supreme Court, solely because he had reached a conclusion which did not satisfy the public, as ostensibly represented by the press. We were regaled with the equally distasteful and undignified spectacle of Ministers of the Government of Israel, who could not possibly have had time to read the Commission's report, expressing unfounded criticisms of its contents in order to jump on the bandwagon.

The most disturbing aspect of the affair is the manner in which the differences of opinion between the majority and the minority were presented to the public by the Hebrew press. The main purpose of this article is to attempt to put the record straight.

I would like at the outset, to emphasize two points of which the public are apparently not aware. First of all, there was a majority opinion, submitted by Justice Witkon and Mr. Kalir, and a minority opinion submitted by Aluf Zorea; but both the majority and the minority were in substantial agreement on the factual findings. Where they differed was on the conclusions drawn from these findings. Secondly, both the majority and the minority were unanimous in finding that there was no foundation whatsoever to Dr. Neev's allegations that Mr. Friedman accepted bribes from the Midbar Company and ran the Netivei Neft company in a corrupt, wasteful, immoral and tyrannical manner.

New complaints
To revert to the report itself, the only one of Dr. Neev's allegations which was found to have some justification was that there had been no proper control over the vast amount of equipment and supplies which the Netivei Neft company had inherited from their Egyptian predecessors and required themselves, the Commission finding that the lack of a

An Injustice



To The Justice

proper recording and inventory system had led to irregularities. The majority concluded that this was purely an administrative shortcoming. It was due, in the first place, to the fact that there were in Israel no experienced storemen for this kind of equipment save for those employed by the Lapidot company (whom Mr. Friedman had failed to attract to Netivei Neft, either because the Lapidot management had refused to let them go or because they themselves had not wished to change their place of employment); and secondly, to the fact that there was no proper and expert management of the day-to-day administration of the fields.

While, however, the majority were of the opinion that Mr. Friedman could not reasonably have been required to take charge of on-the-spot administration while at the same time being in charge abroad and foreign relations -- at all of which he had been eminently successful, but which involved his absence from the country for six months of the year -- Aluf Zorea felt that the blame for any lack of order and irregularities in the handling of

Netivei Neft's stores and equipment must be laid squarely at Mr. Friedman's door. The other three points of disagreement between the majority and the minority had nothing whatsoever to do with Netivei Neft or its management.

Midbar transaction

THE main accusation levelled by Dr. Neev against Mr. Friedman was that he had sold the drilling equipment owned by his private company, Continental, Ltd., to a foreign-owned company, Midbar, for the allegedly excessive sum of \$700,000 and that the only explanation for such a vast payment was that Midbar had indirectly bribed Mr. Friedman. (It should be remembered in this connection that the Deputy Minister of Finance, Dr. Zvi Dinstein, who is in charge of fuel production, had insisted that if Mr. Friedman were to stay on as manager of Netivei Neft, he must sell his privately-owned oil-drilling company, so as to leave no room for any suspicion of a conflict of interests.) As already noted, the Commission found that the bribe accusation was completely baseless.

In addition, it found that the sum of \$700,000 was not excessive in view of the fact that it included \$110,000 for spare parts and \$100,000 for Mr. Friedman personally in return for an undertaking not to engage in any competitive enterprise for a period of five years; that a contract for 396 days of drilling by the Naphtha company was included in the deal; and that the purchase of Continental's equipment also ensured the re-employment of their experienced workers.

In connection with Midbar's take-over of Continental the Commission did, however, find one irregularity: after negotiations for the sale of Continental to Midbar had already been set in motion, but before Midbar had finally decided whether to engage the services of drilling companies or buy its own drilling equipment, they issued a call for tenders for drilling and received two offers -- one from Lapidot and one from Continental, the latter proving to be the cheaper. Mr. Friedman explained that he had replied to a call for tenders while in process of negotiating the sale of his company, only because he had not finally made

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AN INJUSTICE TO THE JUSTICE

(Continued from page 5)

In 1962 when he was offered the equipment in question by the Canadian company, he did not have the capital to purchase it, but succeeded in persuading a group of investors, and in particular the main shareholder in the Anglo-African Company, to set up a company in the Bahamas for the purpose of taking up the option on the equipment at a price of \$70,000.

By 1965, when the Bahamas company decided to sell their option, oil-drilling in Israel had become a profitable business. He therefore purchased the option at a price of \$385,000 to be paid over a period of seven years, recovering his total investment in three years of profitable drilling. The agreement for purchasing the option was made with both the Bahamas company and the Canadian company, as a copy of the contract revealed.

No time to probe

When Mr. Friedman was being cross-examined on this transaction by Mr. Bach, the latter informed the Commission that he had not had time to investigate whether the \$385,000 had in fact been transferred to the Bahamas company and that he was, therefore, prepared to believe that it had been. Furthermore, Mr. Bach conceded that, for lack of information at that stage, he was in no position to allege that Mr. Friedman had been part and parcel of the Bahamas company. In the circumstances, the majority of the Commission felt that, as the vital issue was whether Mr. Friedman and the Bahamas company had in fact been identical, and as an inquiry commission was not the proper body for discovering such information, the whole matter should be dropped. This feeling was strengthened by the majority's assumption that the question of the identity of the Bahamas company must undoubtedly have been examined at the time by the income tax authorities. The majority were also of the opinion that Mr. Friedman had no obligation to disclose the identity and role of the Bahamas company and thus involve people, who had no connection with the manner in which the Netivef Neft Company was run, in the public inquiry on that matter.

Aluf Zorea, on the other hand, was of the opinion that Mr. Friedman had sworn to tell the whole truth and that his omission to tell the commission about one of the stages in the purchase of the oil-drilling equipment from the Canadian company was a serious breach of his oath, reflecting negatively on his motives.

The \$97,000

The third main point of difference between the majority and minority opinions concerned the manner in which the Continental Company had been wound up and, incidentally to that, the fate of the \$97,000 which had remained to the credit of Midbar in Continental's final accounts. The Commission were unanimous in the opinion that Mr. Friedman never had any intention of pocketing this sum and that there were no grounds what-so-ever for suspecting that it had been meant as a bribe from Midbar. They were also unanimous in taking a serious view of the fact that Continental's liquidator and the trustee for Midbar had been one and the same person. But while Justice Witkon and Mr. Kallir regarded this only as an

error — albeit a serious one threatening the purpose of cutting Mr. Friedman off from private business undertakings — Aluf Zorea saw in it a serious breach of Mr. Friedman's undertaking to Dr. Dinstein to get rid of all his business interests.

With regard to the \$97,000 remaining in Midbar's account, the Commission found that Midbar had decided in June 1971, to cede it to Continental (which had not yet been completely wound up) in order to enable Mr. Friedman to pay it over to the Ministry of Defence — a strategic two months later — in fulfilment of Midbar's promise to donate this sum to the Ministry as a contribution towards building an airfield at the St. Catherine Monastery. This method of fulfilling their promise to the Ministry had been chosen by Midbar, the Commission found, in order to circumvent any possible objections on the part of the new directors of the American company, of which Midbar was a subsidiary who were not over-friendly towards Israel and could most certainly have been expected to object to giving a donation to the Defence Ministry.

The fact was, however, that Mr. Friedman had paid IL340,000 — the equivalent of the dollars at a rate of exchange of IL3.5 — to the Ministry six months later after the pound had been devalued to IL4.20 to the dollar. The Commission did not accept Mr. Friedman's explanation of the delay and his failure to pay interest on the money, but the majority held that there had been nothing criminal in his behaviour and said they had disregarded his explanation as they would disregard a defence which they found unacceptable in a civil case. They did, however, find that Mr. Friedman's conduct was not strictly in keeping with the tenets of business ethics and morality, since he had not been sufficiently scrupulous about separating his own private money from that of the Continental Company in liquidation, that of Midbar and that of the Ministry of Defence, and had kept all this foreign currency abroad after his permit from the Ministry of Finance had expired.

Aluf Zorea, on the other hand, found that the fact that the manager of a Government company had kept public money for months without informing anyone thereof, had invested it abroad, together with his own private money, and had no satisfactory explanation for such conduct, made him unsuitable for the position he held, whether his actions were criminal or not.

Final conclusions

In summing up their conclusions in their majority report, Justice Witkon and Mr. Kallir expressed the opinion that the fact that Mr. Friedman was not a *tzadik* (a righteous man) or over-fastidious in his private business dealings was irrelevant to the position he held in the oil world and the function he fulfilled with such devotion, skill and success in Netivef Neft. In other words, they felt that the country should not be deprived of the services of a man who had contributed so much to it, simply because he was not particularly scrupulous in his own private business deals.

Aluf Zorea thought however, that unethical and immoral business practices in the conduct of his own affairs reflected on Mr. Friedman's suitability to serve as

the manager of a Government company.

Legitimate views

Both these opinions are perfectly legitimate. The public and the press were entitled to comment on and criticize either of them. The Government was entitled to choose between them. But the public and the press were not entitled to abuse and insult the majority, and particularly Justice Witkon because they agreed with Aluf Zorea's legitimate opinion and not with the legitimate opinion of the majority. That this abuse and insult

should have extended to a call for the resignation of Justice Witkon — and not only by thoughtless students, but also by mature, seemingly intelligent men of the world — leads one to wonder whether Justices of the Supreme Court should be allowed to serve on public commissions and be exposed to attacks. For if there is one institution whose image we cannot afford to have tarnished, it is the Supreme Court of Israel.

In conclusion, it should be remembered that the Commission of Inquiry was not bound to make any recommendation, and

could have left the Government to draw its own conclusions. The majority felt, apparently, that man and to the Government, make their attitude to the continued employment of Mr. Friedman perfectly clear, and that they must have realized that so doing they were "cutting their necks out." It is also to be noted that the Government did not prosecute by reacting immediately to the report, thereby preventing those excesses of the press which some of its own ministers and witnesses.



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Israel in Asian football: a victory eases the pain

THE Israeli youth football team yesterday returned triumphant from Bangkok, having retained the Asian Cup won the previous year in Japan. The showing of the youth team in some measure made good for Israel's shock ouster from the Olympic Games football by Thailand, a let-down felt by all Israel soccer fans.

The young Israelis (up to the age of 20) drew crowds of up to 20,000 in Bangkok, and thanks to a better feeling for public relations actually had large sections of Thai fans supporting them. Conclusions can be drawn from both football forays to the Far East — but clearly the most important lessons must be learned from the earlier tour of the senior national team.

Post-mortems of the Burma debacle and the Bangkok success will continue still for many days to come, but it is already clear that the leaders of Israel's soccer have been having second thoughts about Israel's place in Asian football. It may well result in Israel playing more, rather than less, in Asia.

Over-confident that the team would reach the finals of the Olympic Games in Munich, and that the qualifying tournament in Burma was a mere formality, Israel football got a nasty slip in the face. The commitment of countless expenses for their performances and the fact that Israel "must get out of Asia."

Even before a full report of the happenings in Bangkok had been heard, responsible people in Jerusalem and the Football Association of Tel Aviv said Israel would have "reconsidered" its place in Asian football. "Let us cut down our participation to the minimum in Asia," urged Aharon Yadin, Deputy Minister of Education and President of the Football Association.

Quite a different stand has now been adopted by Elhanan Ishay, newly chairman of the Israel Football Association, who headed the Israel team contesting the Olympic tourney in Burma: "I say we should stay in Asia, and have to show our face much more in Asia than before," he said in a recent interview.

No excuses

In reflection, Mr. Ishay had no excuses for Israel's showing in Burma. On the contrary, he thought Israel had a great deal to learn from the Asians. His condition — that Israel's place was not to remain in Asian football — is also based on some cool analysis, which was perhaps not easy for some pundits in the 30-degree humid heat of Rangoon.

Israel has been in the Asian Football Confederation since 1956, but since regional groupings were established by the International Football Association (FIFA), Israel has never been considered for a European group, nor has it any positive grounds. Mr. Ishay considered it remotely possible that a regrouping might be forced on "the Arabs stir up enough trouble."

There were signs that this was what was intended by certain Arab countries. Kuwait, Iraq and Bahrain have now applied for membership in the Asian Confederation and already at this stage are actively engaged in subverting against Israel through other Asian states on the continent. Except they may not have, but they do have. And they each have a vote," Mr. Ishay said. He thought they would make it difficult for Israel to manoeuvre. For

The sting of Israel's unexpected loss in the World Cup qualifying round in Burma last month has been eased

— but not erased — by the youth team's successful retention of the under-20 championship in Bangkok.

And while some believe Israel should abandon Asian football, some Israeli officials say that the Israelis have much to learn from the Asians. PAUL KOHN interviews EDMOND SMILOWITZ, coach of the National team, and Football Association official ELHANAN ISHAY.

instance, it would become extremely difficult for Israel to stage international tournaments, if faced with Arab objections.

Pro-Burma crowds

Mr. Ishay categorically rejected the reports from Burma that the crowds and officials were anti-Israel, because the players were Israelis or Jews. "The crowds were not neutral, they were simply pro-Burma," Mr. Ishay said, adding that football crowds at Y.M.C.A. in Jerusalem or Bloomfield Stadium in Jaffa were no less partisan.

If there was any resentment among the Asian officials, it was that Israel was an "outsider" who chose to come to Asia only when necessary to win representative honours. The Asians play among themselves in international matches the year round, and are well known to each other, whereas Israel puts in an appearance once every few years. "I was on these grounds that Mr. Ishay will put forward proposals that Israel increase its participation in Asian football, even at the expense of other plans."

Heads of the Asian Football Confederation told Mr. Ishay at informal gatherings that the Israelis and Australians looked at Asian football from a pedestal. "You think you know things better, and you may be right, but that is not the way to win friends in Asia. You would be well advised to speak to us as one of us," he was told.

Another Ishay reasoning why Israel should remain in Asia is that it still gives Israel the best chances for advancement in football competitions, such as the Olympic Games or the World Cup. Indeed, Israel will make its next representative appearance in Asia in the World Cup, in which it is grouped with South Korea, Japan, Malaysia, Thailand and Vietnam.

Israel will not play in the Asian championships next month in Bangkok, because of our crowded league programme from now until the end of June. It will be recalled that Israel won the Asian Championships in 1964 and lost to Iran in the final in 1968.

The head of the Israel contingent to Burma said he had learned several important lessons from the trip and would make a series of recommendations to the F.A. First, players needed a psychological preparation and careful briefing on the social and other aspects of the situation that awaited them. Secondly, it was not an advantage to arrive many days before games start for purposes of "acclimatization." The Israeli team arrived six days early in Rangoon,

and it had the opposite of the desired effect. Because of the lack of proper preparation, the conduct of some players left something to be desired, and looked especially bad vis-à-vis the well-mannered and disciplined Asians. Mr. Ishay cites as an example that when a referee pulls up an Asian player, even if the player considers the decision wrong, he still turns to the referee, listens patiently without uttering a word, makes a curt bow and continues to play. The crowds too accept the decisions of the referee as final. "On the other hand, our players want to argue with the referee, and if that is not enough, make rude remarks to them. In the worst case of this kind one Israel player swore at the referee in English, in the foulest possible language," Mr. Ishay said.

Asian behaviour "It would do our players absolutely no harm to adopt something of the Asian behaviour on the field," he said. Mr. Ishay and national team coach Edmond Shmilowitz were also surprised at the playing standard of the best Asian teams. The Burmese were like a professional team, playing together over a long period. The best Asians were fast and their teamwork was good. "It is by no means sure that Israel would have beaten Burma had we met in the final," Mr. Ishay said. Under such conditions a match against Burma would be very tough for Israel, Shmilowitz added. In four games in Burma, Israel scored five goals. It showed a great weakness in attack. "Compared to the Asians we are slow in attack, and we have no real centre forward, who can score goals with his head and thus complete the approach work of Spiegel and Spiegel," the coach said. (By contrast, the youth team has exhibited substantial scoring punch in its first five Bangkok matches to date, beating India (7-0), Nepal (7-0), Thailand (1-0), and Singapore (3-0). Centre-forward Victor Peretz of Ramat Amud scored 10 goals, including six against India.) He said Israel football was still living on past glories — like the memories of the last World Cup when Israel held Italy and Sweden to draws in Mexico, Israel played European-type football but was not making enough progress, the coach said. The fault lay, according to Shmilowitz, in the "Shamateurism" of Israel football. "An amateur plays football because he



A happy moment in Asia: Gloria Spiegel and teammate rejoice after Spiegel scored the winning goal in Asian Club Championship at Bangkok last year. (AP)

loves it, a professional player because it is his living, Israel football is neither," he said. Shmilowitz said Israel's youth football was on a European standard, but once a player reached the first team the problems start. "Soon he demands money, still fresh, nodded his head in and if he gets married a flat too, agreement. and soon he is doing everyone a favour that he is playing football," Shmilowitz said. "I wonder if we could not do more to enforce discipline," Shmilowitz asked. Elhanan Ishay whose memory of the Burma debacle is still fresh, nodded his head in agreement.

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*Chaplin's wife Oona
adjusts his tie*

**Ephraim Kishon,
who was in Hollywood
for the Oscar awards
last month, describes
his encounter with
screen great
Charlie Chaplin,
recipient of a special
Academy Award.**

"DON'T turn round now," Topol whispered, "but guess who's sitting back there?"

I sprinted over my shoulder. At the far end of the hotel garden a white-haired old man was sitting quietly all by himself, staring listlessly in front of him. He was muffled up in a heavy overcoat, though the Hollywood weather was balmy.

I sprinted up the hotel stairs and fetched my 8mm. movie camera. Then, with shaking hands, I shot my first movie starring Charlie Chaplin.

As an artist, I started out on Topol's face grinning through all the gaps in his teeth, then panned over to the living legend. I zoomed in on the old man's swollen pink face. It was a face totally lacking special traits, wisdom or detachment. His expression was even somewhat frightening. Could this really be Charlie Chaplin's likeness, this bloated mug? Where was the marvellous man we had admired all these years on the screen?

The hotel manager tapped me on the shoulder:

"You may not take pictures of Mr. Chaplin without the permission of his public relations manager," he said. "Nor may he be asked questions."

"Sorry."

THE following day we were to have lunch with him. This was Haim's doing, he knew the man who had brought Chaplin to America: Big Mo Rotman, the Jewish-American producer of vision, owner of a car as large as that of the President of the U.S. As we drew up in front of Walther Matthau's villa, where the lunch was to take place, we realized that this was not going to be an ordinary midday repast. The place was swarming with cops and ushers who were creating the confusion befitting the sensational occasion. In the centre of the villa's large garden, Chaplin was sitting huddled up in his greatcoat, and all around him was assembled the most remarkable museum Hollywood had ever witnessed. For a while we felt as if we were seeing the wax effigies of famous movie stars. Lanky Gregory Peck bowed deeply to come level with the old man's face, his pleasant voice boomed like Big Ben. Just behind him we spotted the tanned, juvenile face of 70-year-old Cary Grant. Sitting next to Chaplin was Groucho Marx, unsuccessfully trying to revive old memories. Chaplin himself looked somewhat perturbed, from time to time he mumbled a few words of apology in his weak, high-pitched voice:

"Yes, yes... that was a long time ago... Sorry, I don't remember..."

His wife Oona, who is 35 years younger than he, observed him with motherly concern. Watching them, it occurs to you that if Chaplin is still alive today, it is thanks to this woman. In the background Henry Fonda stalks the grounds with his inimitable long steps. He is 63 and looks like 35. No one knows how he does it. The host, Walther Matthau, is extremely friendly to us;



THE LAST REEL

for years he had been a faceless Yiddish actor, before he made it into the big time.

There is Jack Lemmon bending over Chaplin, tomorrow at the end of the awards ceremony he'll sing the old man's song. But it is almost impossible to get a cohesive response from the patriarch; he keeps quiet, blinks, from time to time looks at Oona helplessly, sometimes one has the feeling that he is on the brink of tears. Danny Kaye has given up the idea of talking to him, he stands there all by himself as usual, nursing a drink. I watch him, he could well have been the raw Chaplin, this sad man who confronts the world with laughter. Danny Kaye shakes his hand:

"Hi," he says, "how are you, and man?"

His devilishly clever wife remarks that, never in the history of the film metropolis had anyone succeeded in assembling so much royalty in one place; only Charlie's presence had brought the miracle about. Royalty had seen to it that only the past should be represented, the future is boycotted here. Indeed, there is not a single young actor here, nor for that matter any young person whatsoever, except for the musicians and the teenager wives of the old actors. There is one exception though, dreamlike Candice Bergen, whom "Lilo" had hired to cover Chaplin's visit. Once upon a time she had been a press photographer, and now she scurries among the invited in close-fitting jeans with three cameras dangling from her neck. I walk up to Groucho Marx and pump his hand. A good-looking young girl is sitting next to him: "Meet my mistress," he introduces her. I remind him that we had met at the Vienna film festival a few years back. What festival, he puzzles, what Vienna? He does not remember a thing. It must be age. The orchestra is playing vintage waltzes. Haim and myself feel somewhat lost here. With all the prestige enveloping Topol, we are the only outsiders in this garden. It's too ridiculous for words, really. Only a short while ago we were singing pioneering songs in the Nahal troupe, "guns instead of socks," and now here we are in Hollywood...

I am introduced to Mr. Chaplin. The Israeli candidate, maestro.

"Yes, yes," he whispers. "The Jews suffered an awful lot, I cried so much..."

It's heartbreaking. This man is as well known all over the world as Christ or Napoleon Bonaparte; he has achieved everything in his long and fruitful life. But now a couple of capillaries behind Henry Fonda stalks the grounds with his inimitable long steps. He is 63 and looks like 35. No one knows how he does it. The host, Walther Matthau, is extremely friendly to us;

was there for everybody to see. The old man was handed the golden keys to the city by the Mayor — and burst into tears. "I'm deeply moved," he mumbled. It was a heartrending sight. In spite of the ban, one of the female journalists went up to him and asked how had his trip over been?

"Lindsay is such a good friend," Chaplin answered. "The journalist remarked apologetically: 'Seems he hasn't understood my question...'

"Sometimes he suddenly gets a few bright moments and then he's again as brilliant and clever as in the good old days," relates an old friend, Big Mo's wife. "Tragically, just during these last few days he has again deteriorated. He had wanted to come all along, but Oona had opposed the trip right to the end. Strangely enough, Chaplin is afraid of people. When, some time ago, he received a distinguished honour in Paris, and a huge crowd gave him an endless standing ovation, he would not believe his eyes. 'Do they really still remember me?' He sincerely wondered. 'I thought

they had forgotten me long ago..."

He lives a hermit's life in Switzerland's snow-capped mountains, far from the madding crowds and the income tax collectors. People never understood him. Charlie made the world laugh with his simple and phenomenal clowning, and people were admired of that. "It's inconceivable that we brilliant intellectuals should be amused by plain jokes," the reviewers said, and discovered that his every pratfall was an important social message, the tramp being the little man fighting the Establishment, the champion of social justice. "They are talking through their hats," Chaplin declared simply. "I was only trying to make them laugh." The reviewers, blissfully ignorant that nothing is harder than simply to make people laugh, stuck to their guns. In the end, they succeeded in infecting Chaplin, he became serious and in his last films indeed engaged in polemics—and turned amuseur. One cannot forget his would not believe his eyes. "Do they really still remember me?" He sincerely wondered. "I thought

Dictator," should be mercifully forgotten.

Now he got five million dollars for the screening of his films and for his visits.

He turns to his wife Oona and asks to be wrapped up, complains of the draught in the hot sunshine. He is taken indoors. His wife throws her arms round him and supports him in his tottering walk. Chaplin is the age of our Old Man, but he is much older. We have the feeling that we are at a funeral. It's sad, very sad. With Charlie's exit, the place empties quickly, royalty does not speak to each other, such are the rules of the game. And tomorrow they are distributing the Oscars.

"Keep your cool," Billie Wilder, the veteran director consoles me. "Should you, God forbid, not win tomorrow and feel disappointed, remember that you could have easily avoided this humiliation by making rotten films."

The most anxious of all is the director of the awards ceremony, Howard Koch. His face is a study in genuine panic: how is he going to get Charlie Chaplin onstage?

"This morning we checked the distance to the centre of the stage," Big Mo sighs. "Twenty-eight steps, much too many for him..."

A SOLUTION was found after all. While excerpts from Chaplin's films were being screened, a curtain was lowered and before it went up again, he had been carried to the centre of the huge stage on the arms of his friends. TV watchers did not notice anything. The ovation in the hall would not end. The white-haired oldster almost collapsed with emotion, but pulled himself together and obliged with a few clear phrases:

"Words are superfluous now... you are wonderful... thank you very much..."

Tears were in everybody's eyes. The great clown had at long last won the recognition the film mecca had withheld from him all his life. And like everything else in man's life, this too, had come much too late, one could say almost posthumously.

Translated by Yehonatan Goldman.
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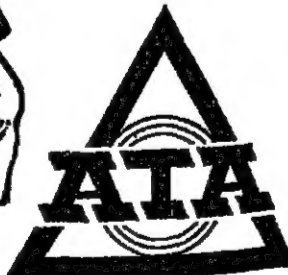


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THEOLOGIANs living together at the new Ecumenical Institute for Advanced Theological Studies have just completed the first six months of ecumenical research and Christian community at the establishment's beautiful home on the road from Jerusalem to Bethlehem.

The first plans for the Institute at Tantor, just beyond Talpote, were made in 1965. They were approved by Pope Paul and the Ecumenical Patriarch Athanasios. Negotiations with the Jordanian Government were completed in May, 1967, just a week before the Six Day War. It was early in 1968, after agreement was reached with the Israeli authorities, that construction began and the seeds of ecumenism that had been sown during Vatican II began to take root between Bethlehem and Jerusalem.

Only in November, 1971, did a group of theologians, Roman Catholic, Orthodox, Lutheran, Anglican, Reformed and Methodist, take up residence at Tantor, and begin to form a pattern of life and study. Dr. Paul S. Minear of Yale had previously worked out a theme of research for the first two years of the Institute's life: *Mysterium Salutis*. (The Mystery of Salvation). He suggested that for the first year, all the scholars concentrate upon distinguishing the changing and unchanging elements in the Christian understanding of salvation. During the first semester at the institute there have been weekly colloquia on topics related to the general theme.

Mgr. Charles Moeller of Louvain, the first Rector of the Institute, inaugurated the academic discussions. His paper on the "Theological Approach to Salvation" set the tone for the following colloquia.

Colloquia have been interspersed with lectures on topics of background interest, for example, the various Christian communities in Jerusalem, the situation of the Arabs, the Jewish-Christian dialogue. While the primary aim of the Institute is to be an academic institute for advanced theological research, undertaken in a spirit for uniting Christian churches, all associated with it have felt very keenly the challenge presented by the Institute's location.

In Jerusalem, where there is a presence of the three monotheistic religions, Christians are in the minority. The Christian Church itself in Jerusalem is divided into many communities, some of them of very ancient origin, and all clinging somewhat desperately to their traditions and identity. The Institute's physical position cannot but influ-

ence the work and the thought of the scholars. Although it would be possible to become an isolated establishment on the peaceful, olive-clad hills on the outskirts of Jerusalem and concentrate on academic research that is limited to Christian ecumenism, the scholars seem already to be aware of the effects of their location.

The Rector, Msgr. Charles Moeller, the Vice-Rectors, Dr. Minear, Dr. Christou, and the Acting Vice-Rector Dr. Sheedy, feel that it is essential that the Institute be both involved and impartial. They feel that they should attempt to be a reconciling agency helping towards peace and justice and mutual understanding. This year's scholars have given much time and thought to the matter and all have made personal contacts over a wide field with Jewish scholars and Arab Christians, and they are hoping to open up more contacts with Moslems in the near future. The Benedictines living and working at Tantor have made contacts with Greek Orthodox monasteries.

A characteristic of Tantor is the integration of scholarly work and liturgical service and spiritual life, which has set a tone to the community life. The experience of the scholars, the Benedictine monks and visitors has been that the recollection, the prayerful silence and the brotherhood have enabled the study of theology and the spiritual life to go hand in hand.

Peace walk

A SIGN that the three monotheistic religions are searching for a basis for their common brotherhood can be seen in a peace march that took place, some time ago, in the Old City of Jerusalem at the initiative of Father Virgil Pixner. Jews, Christians and Moslems walked and

prayed together. The route of the march included the Akasa Mosque, the Church of the Holy Sepulchre and the Western Wall. Moslems wore their *kufiyas*; Christian clergy and rabbis were identifiable among the marchers. Everyone in the procession, which numbered about 150, carried the universal symbol of peace, an olive branch. Pilgrims and tourists mingled in the crowd.

Prayers for peace were offered first at al-Aksa, led by the Mufti of Abu Ghosh, Subhi Mahmud Abdul Aziz and Sheikh Asud Saleh of the same village. At the insistent request of the Moslem participants, all of the marchers were allowed to enter the mosque at the conclusion of the tenth hour prayer, there to pray, in silence, for peace and brotherhood. This is the first time that such a group has ever prayed together on the Temple Mount.

Father Pixner, an American priest and a member of the Ecumenical Fraternity of Mount Zion, led the prayers at the next Holy Place to be visited, the Church of the Resurrection (the Holy Sepulchre). Here, the Lord's Prayer was recited in Hebrew; a prayer for brotherhood was read in English; and a portion of the Moslem rendition of the vision of St. John was delivered in Arabic.

At the Western Wall, Rabbi Aaron Singer, a Conservative rabbi, read passages from Isaiah and the Psalms.

Commenting on the event, Father Pixner noted that such a demonstration inside the Old City could not have happened a year or two ago. This inter-faith peace walk showed a spirit and a hope which, the enthusiastic participants trust, is a sign of the beginning of the fulfilment of the promise of Isaiah, "My people will abide in a peaceful habitation."

CHRISTIAN COMMENT

A COMMUNITY OF SCHOLARS

View of building at Ecumenical Institute for Advanced Theological Studies, at Tantor on the Jerusalem-Bethlehem road.

"Immanuel" which will be edited by Jewish and Christian scholars. In order that the bulletin may be of use to theologians, scholars, church bodies, interfaith organizations and other interested people and institutions and that it may ultimately contribute to understanding between the adherents of Judaism and Christianity four fields of interest have been included.

A section on The Hebrew Bible will be edited by Professors Benjamin Uffenheimer and Jacques-Rymond Tourmy. Professor David Flusser and Dr. Michael Krupp will work together on the section New Testament and Contemporary Judaism. Jewish-Christian Relations will be edited by Professor Ze'ev Falk and Fr. Michael De Goet, M.A. while Mr. Zvi Yaron (Zinger) and Fr. Gabriel Grossman, M.Sc., will finalize the copy for Contemporary Religious Thought and Life in Israel. Coos Schoneveld, M.A., is editorial secretary.

With the cooperation of the Department of Comparative Religion of the Hebrew University the Israel Interfaith Committee and the Israel Office of the American Jewish Committee the Ecumenical Fraternity's publication has its goal mutual respect and understanding between the adherents of Judaism and Christianity who base their faith on the belief that human life is guided by the promises and commandments of the living God: Immanuel.

'Charismatic renewal'

EIGHTY Christians from different churches in Israel attended a workshop for leaders of the "Charismatic Renewal" in Israel this week. The seminar, from May 2 to May 4, was held under the auspices of the United Christian Council of Israel.

International leaders attending the meeting included the Rev. Costa Deir of Bethlehem, the Rev. Ralph Maloney of the U.S., the Rev. Kevin Connor of Australia, and the Rev. and Mrs. Brian Dailey of England and the U.S.

Charismatic Renewal, coming from the Greek word for gift, is an international prayer-revival movement sweeping through all the major Christian churches from monasteries to storefront meeting halls. It is dedicated to the premise that prayer is as meaningful today as at the first pentecost.

(The monthly 'Christian Comment' column has returned after an extended holiday.)

کیا میں لکھوں

The history of Israel is told in stones

ERETZ Yisrael archaeology has become an extensive field, stretching from traces of man hundreds of thousands of years ago to the Moslem and Crusader eras. In fact the material has become so abundant, the relevant literary sources and field techniques so varied, that specialization is fast becoming a necessity among professionals in the field. If the archaeologist finds difficulty in bridging the various eras, the layman, on his own level, must also find the variety of sites and evidence quite bewildering. It is thus a welcome occasion when a book appears which offers a sweeping view of archaeological research in this country, especially when done in an engaging fashion.

The author of the book under review is a journalist and broadcaster by profession. He became fascinated by archaeology while on several assignments in Israel (the last of which was during the Six Day War). He spent several years acquainting himself with the field, interviewing some of the leading archaeologists and doing individual research. In the book, a result of this effort, he has succeeded in presenting the results of the major excavations carried out in Eretz Yisrael during the last 100 years. Often he adds a "human touch" to the account by relating interesting tidbits about the excavators or the circumstances leading to a particular discovery. His ability to tell a story makes the lavishly illustrated book entertaining as well as informative.

The first chapters are devoted to the rediscovery of Eretz Yisrael by 19th and 20th century archaeologists, the reawakening interest of Christian scholars in the land, and "The Passionate Reacquaintance" of Jews under the impact of Zionism. Discussion of the Israel obsession with archaeology is standard in books about the country. Landay treats the subject creditably, focusing on several key personalities (Elihu Sukenik and Moshe Dayan) and an event (the discovery of the remains of the Bet Alpha synagogue at Kibbutz Hefziba) in order to convey this passion.

The book gives a chronological survey of the digs carried out to date. Two finely written chapters summarize the pre-historical material, providing, as the author intended, "a unique perspective on the role of the hand as a crucible of human beginnings thousands of centuries before the Israelites." Turning then to early Jewish history, he deals with the archaeological evidence relating to the periods of the Patriarchs, the Exodus and the Jewish conquest of Canaan. Here the author's technique is at its best, as reports of various finds are presented in the context of broader historical questions. A chapter on the period of the Judges affords a glimpse at some of the major pre-Israelite sites in Israel. An exercise in archaeological detective work is gained in his treatment of Solomon's remains at Megiddo, Hazor, and, secondarily, Gezer. Here the combination of scholarly research and sound intuition, so necessary in any excavation, are dramatically il-

SILENT CITIES, SACRED STONES: Archaeological Discovery in the Land of the Bible by Jerry M. Landay. London and Jerusalem, Weidenfeld and Nicolson. 272 pp. £3.25.

Reviewed by Lee Levine

Illustrated in Professor Yigael Yadin's investigation of these sites.

A chapter on the later First Temple period is followed by five chapters focusing on some of the more interesting finds of the Second Temple period: the Elephantine and Samaritan papyri, a number of Hasmonean and Herodian buildings, and, finally, the Dead Sea Scrolls. The book concludes with a somewhat inadequate two-page epilogue touching on the Bar-Kokhba finds.

Through the account of the Biblical period, I enthusiastically recommend the book, despite some flaws. The author sometimes indulges in fanciful interpretations of Biblical passages, overstatement and somewhat contradictory assertions. At one point he contends that scholarly debate on the existence and implications of Jewish art in ancient synagogues was resolved in 1931 by a discovery of a lost Talmudic passage by Ya'acov Epstein. In fact, however, the debate has continued and even intensified in recent years by the publication of Erwin Goodenough's monumental 13-volume work "Jewish Symbols in the Greco-Roman Period." These passages, however, are incidental, and do not detract from the value of this part of the work.

A much more serious failure is the author's treatment of the later period, occupying almost a third of the book. The archaeological survey is skimpy, the historical material outdated and misleading, and in general the treatment is perfunctory. The section is so full of errors that to list them would require an article in itself. Jews did not first come to Elephantine from Babylonia via Judea; Eretz Yisrael sagas were not the first to translate the Torah into Greek (despite the fanciful claim of "The Letter of Aristeas"); the Hasmonean rebellion did not last "several bloody decades"; Yohanan Hyrcanus did not lead the Jews to final victory over the Greeks; the Essenes did not "deeply influence Talmudic literature etc. etc. Hyperbolic and often unwittingly parroting anti-Semitic literature of Christian historians-theologians half a century ago (in speaking of the rise of Jewish sects — "Now again a deadly factionalism poisoned the bloodstream of the Jewish state"). And then there is a sentence which utterly defies the intellect: "Under the tolerant rule of the Ptolemies Judea, at first retained Persian autonomy."

Archaeological finds are only a little better. Some discoveries of historical interest which remarkably complement our literary sources are excluded. Some comments are bla-

ntly wrong (identifying a temple on Mt. Gerizim built by Antiochus Plus in the second century C.E. as that of the Samaritans built ca. 300 B.C.E.), others only superficially treated. In discussing Jerusalem, two thirds of the chapter deal with the First Temple period, and only five pages purport to summarize the later period. The Herodian cities of Caesarea and Samaria merit only a few lines, Herodian Jericho nothing.

Why the unevenness? Why such an ending to a work which had set such high standards in the earlier chapters? In part it may be due to the fact that the historical data from this period is more complex. Whereas for the earlier era, the Bible is the main reference, for the later years many more historical sources have to be taken into consideration, each with its own problems, biases, and value. Perhaps earlier finds were more interesting to Landay because of their associations with the Bible. Or it may be that the author has in fact adopted the priorities of Israelis in general, for whom archaeology of the earlier periods commands far greater attention than that of the classical period. Here are to be found the roots of Jewish settlement and activity in the Holy Land, traces of Joshua's conquest, the glories of Solomon (or Ahab's) reign, the period of the Prophets etc. In the later period Eretz Yisrael was only occasionally dominated by the Jews, and most of the remaining monumental structures were built by pagans or by Herod, whose personality and policies do not usually inspire reverence or admiration. Whatever the reason, the fact remains that classical archaeology (with the exception of the sensational finds at the Temple Mount, Masada and the Bar-Kokhba caves, all of which have direct patriotic, religious and even political significance for today) is far less interesting to the general public than the biblical era.

Although the book purports to encompass all archaeological discoveries in this country and even devotes two chapters to pre-history, the organizing principle throughout is clearly the history of the Jewish People. It is thus most perplexing that the author fails to refer at all to the many ancient synagogues that have been found in Israel. Some of the most interesting discoveries have involved synagogues, and the broader questions they raise about Jewish settlement in the later Roman period, the nature of Judaism, the extent of Hellenism, and relations of the Rabbis to these public institutions are worthy of attention.

To assert that the destruction of the Temple in 70 or (as the author does) the defeat of Bar-Kokhba in 135 marks a "logical" close is inaccurate. Jews were under Roman domination before 135 and they remained so afterwards. Large-scale diminution of the Jewish population took place only in the third and fourth centuries C.E. Jewish political power under the Patriarchate was no less than that prior to 70, and Jews continued to live in large numbers in coastal areas and especially in the Galilee. Landay is here following a common, but outdated view. Its sources are traditional Judaism (after the destruction we were exiled because of our sins), Christian theology (True Israel, namely the church, succeeded political Israel, i.e. the Jews, in 70), and Zionist ideology (the Second Commonwealth ended them and the Galut began).

Landay excludes the finds of the Roman and Byzantine periods, which would have given his survey much greater scope and afforded a more complete picture of the evolution of the Jewish People in Eretz Yisrael as evidenced by these finds. Lee Levine is Lecturer in the Hebrew University's Archaeology Institute.

Dig at the Western Wall. (I.P.P.A. P.)

Science fiction teaches the language of cats

THE LANGUAGE OF CATS by Spencer Holst. London, Jonathan Cape. 87 pp. £1.25.

Reviewed by Larry Price

THE language of cats is real. There is a language which cats speak; but it is available only to an inner circle of selected initiates. A brilliant professor, who spoke 100 different languages, had to do extensive research to discover that language; to be able to walk into the mentally telepathic speech centers of a strange breed of cat, the Siamese, and their language of Zebra.

This professor, whose hobby was "playing chess on a three dimensional board," one day silently, excitedly, in Zebraic, shrieked "Good morning" to his Siamese cat. The cat replied, unaffiliated, "Mrowrow," which is Zebraic for "It's about time."

The cat proceeded to explain to the various scientists, in easy Zebraic, the history of cats, who at one time possessed a thriving culture; unique government; even space ships which explored the universe. At one point in cat history, the intelligent-als developed a desire to "go back to nature," doing the overly industrialized state.

The cat scientist had invented a robot which stood erect, and had an opposable thumb, elementary intelligence and the power to reproduce. The cats left the robots to perform the secular tasks of existence while they pursued higher forms of spiritual communion. But the robots went astray; they deviated from their programming.

The professor was told he had been selected through an ingenious scheme, inconceivable to mortal minds, to communicate new directives to the robots. The directives were: "Do not idek cats; No atomic war; No mousetraps, Kill the dogs." If the robots, and robot leaders in all parts of the world, were not to heed the directives, an insanity

gas would be loosed from Wally's ton to Moscow, driving every mad for 24 hours. Mad with a compulsion to destroy each and every telephone pole, brick of building considered to be public property, which would ultimately destroy all the robots.

The professor listened calmly to the directives, then proceeded to any sane human would have proceeded; he shattered up the cage, in the garage and his wife and half-parked highest, most remote mountain could find.

After six months of uneventful silence, the professor and his wife returned to civilization. They found no destruction, no escape from life's natural beat, only a mess eat starved to death in a garage.

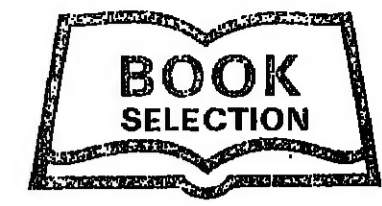
Holst's other stories are equally bizarre. One meets a Zebraic key who had three times stolen a Crown Jewels; a mysterious man-brody who murdered 42 blind ner Santa Clauses and thus brought about world peace; a poet who put a mirror on his face and passed from reality into the infinite voids between two mirrors, retaining insanity; secret chambers in the face of Versailles; and the Kama Sutra of Buddha.

This book is filled with great stories, vignettes so precise and so brief suspense-filled triller that the wonderland of Spencer Holst's imagination. Even if one is occasionally riled by Holst's understated, the stories are still grand, local, confusing and stimulating. They should certainly be examined by anyone with a curiosity about the fourth dimension.

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מכירת ספרים

Controversy about Mark Twain rages on more vigorously than ever

MARK Twain, the legendary king of American humorists, satirists, story-tellers, and myth-makers, lives on his books now. In print and read; his memorable wit and wisdom are quoted as widely as ever; his re-emergence as a bestseller, to the person of Hal Holbrook, is a 20th-century miracle.

And we can expect the perennial Mark Twain controversy to sharpen soon, with the publication at long last, by the University of California, of a scholarly edition, together with the Mark Twain Papers, an anticipated 14 volumes of manuscripts, notebooks, and letters, of which six have already appeared. The two books under review are opening skirmishes in the long controversy, and they have in common the fact that their authors are non-academics. Kaplan is a free-lance biographer; though Gelsmar once taught at Sarah Lawrence College, he has dissociated himself from the teaching community, and with "American Moderns: From Rebellion to Conformity" (1958) and "Henry James and the Jacobites" (1963) has become increasingly vitriolic in his attacks on most of the scholars, as well as the writers, of the last two decades.

But otherwise their books are at opposite poles. Kaplan has written a literary biography, and, while striving for balance, has nevertheless subordinated the writer Mark Twain to the man, Samuel Clemens; Gelsmar has aimed at "a critical study" of the "literary career." Kaplan did his homework conscientiously, and in the original 1965 preface wrote a passage (revised in the present edition) to the effect that the "immense scholarly as well as critical literature about Mark Twain... now makes the biographer's job in part one of synthesis — a job which he performed skillfully, on the whole. Gelsmar has deliberately ignored most of that literature, and produced a remarkably bad good book.

WHAT is the controversy about? Mark Twain is America's outstanding "folk" artist — the final parallel to Shalom Aleichem is more than superficial. The magic of his humour and style continue to make him perhaps the most popular of American writers; and he shares with a few others — like Whitman and Fitzgerald — a quality of having exemplified in his life and personality whole ages and phases of the national experience.

With Mark Twain, the problem of separating the "man" from the "legend" as one biographer put it — and both from the literary artist — has been very complicated. But Clemens' development was remarkably varied and therefore hard to summarize; not only would "the whole story" require a library of specialized studies; until 1967 (when the first three volumes of Papers appeared) one never knew what precious gem in manuscript, essential to the chapter you were writing, might be lurking in the well-kept files in California.

Clearly, this accumulation of new evidence must change our views of Mark Twain as a writer, and has already begun to do so — especially in relation to his late years, from which the major newly published work is an American tale involving an angel, and known English in a poorly edited text as "The Mysterious Stranger." The fact is that, despite a host of personal troubles that might indeed have driven a weaker man to despair, Clemens' mind and imagination retained their vigour to the last; but critics remain sharply divided in their views about the values displayed in those late writings — as in various earlier books as well, since the mercurial Mark Twain was rather uneven in his productions.

In view of this situation, Gelsmar

MARK TWAIN: An American Prophet by Maxwell Gelsmar. Boston, Houghton Mifflin, 504 pp. \$10.
MR. CLEMENS AND MARK TWAIN by Justin Kaplan. Penguin (Pelican Biography), 650 pp. 12s.

Reviewed by Shlomo J. Kahn



was deliberately "sticking his neck out" when he chose to write his book as he did. He was always a left-wing inveterate deeply concerned about social issues. He was one of those who suffered spiritually during the McCarthyism madness. Gelsmar is an engaged critic whose perceptions (as in his devastating attack on "The James Callaghan") can be fresh, penetrating, well supported, very much his own. In the Mark Twain book, however, there are frequent marks of impatience in the writing, and Gelsmar's ignorance of elementary facts leads him into blind alleys of interpretation that are hopelessly out-of-date and wrongheaded.

The subtitle of Gelsmar's book is intended to place Mark Twain "in the tradition of Thoreau, Melville, and Whitman." He writes:

"...a whole area of Twain's social criticism of the United States has been repressed or avoided by Twain scholars precisely because it is so bold, so brilliant, satirical, and prophetic."

And to illustrate this view he collects all those prose passages "which seem today... sharp and fresh and pristine... appropriate and brilliant and penetrating... sophisticated and satiric and entertaining..." In fact, one can imagine the book re-done to its advantage as an annotated Mark Twain Reader, with the controversial, needling judgments concentrated in introductions. But most of his discoveries are either old hat or superficial.

Gelsmar's notion of the early Mark Twain as "A Pagan Puritan" is sound enough, but no great discovery. His application of the idea to "Roughing It" begins effectively by quoting the exhilarating description of "pure enjoyment" as Sam Clemens and his brother Orion lay in the stage-coach and "smoked the pipe of peace." Further passages are well selected to illustrate "the primitive writer's sense" — Mark Twain here is seen as a western "bard" — "of physical grace and vitality, of pure animal dignity..."

But what is valid and fresh in this treatment is all too quickly marred by an unfair generalization which develops out of Gelsmar's view, based on the psychoanalytic writings of Otto Rank, that Mark Twain had "the double soul of a great artist... both pagan and civilized." Gelsmar says that "the young Sam Clemens... simply (my emphasis) wrote as he felt."

"This was Mark Twain's primary narcissism, a total identification of ego and world in which the ego, as with Walt

Whitman's mystic 'I', was primitively submerged into the world and part of it, without any bounds of separate personality. This is the art of 'roughing it.' Nonsense, any informed student of Mark Twain's writings would want to say. The "art" of "roughing it" is actually a highly sophisticated product of complex conditions. For Gelsmar, the narrator's vision has "entered so completely into that of the narrative scene itself as to erase even the sense of a narrator." Gelsmar's perception of the literary facts has been falsified by a theory which, here at least, does not produce illumination.

SINCE I share some of the convictions that emerge from Gelsmar's often murky prose, I regret that I must emphasize his failures, yet without denigrating the core of valuable criticism that remains. Some of his mistakes are so blatant, in fact, that they make one wonder how the editors at the distinguished publishing house of Houghton Mifflin permitted them to get into print.

But even more fundamental than common errors of detail is method, in which Gelsmar can be shockingly bad. As the burb puts it, he intended "a chronological examination of Clemens' work in its biographical context" — a problem complicated by the various "complete" editions and the enormous amount of posthumous publication. Gelsmar refers to this problem in a footnote, but barely ignores its implications, frequently making "critical" judgments on the basis of misinformation — too tedious to illustrate further here.

What we get, then, is the curious spectacle of a "literary career" about half of which is posthumous! Not the order of composition is what counts for Gelsmar, but the arbitrary and often accidental order of publication and critical controversy. This is one incidental, probably unintentional, value of the book: it reproduces some of the stages whereby The Mark Twain Problem emerged, as seen by an ardent critic largely ignorant of most of the works of clarification produced during the last decade, and sometimes earlier. When Gelsmar devotes a chapter to a central text, "The Mysterious Stranger," for example, he inserts an italicized sentence in parentheses: "I am not here concerned with the academic controversy over the various editions of this book." This is characteristically sloppy; there has been only two editions, one published in 1969.

WHY then read Gelsmar at all? Certainly not for his scholarship, nor primarily for his wrong-headed polemics, but as a jolt to routine notions, perhaps, and for a stubborn core of folk wisdom that remains. I agree with some of his emphasis, and think they are worth restating, though I regret the amount of rubbish I had to wade through in order to find the few gems.

As I have said already, there is value in Otto Rank's views of the artist, and they may well find some illustration in Mark Twain, who, as Gelsmar points out, was indeed a favourite of Rank's. In his late years, when he was living happily in the U.S. as a refugee from Hitler, Rank would sign letters: "Half Huck and Half Twain," and the like. But there is no need to vulgarize Freud in order to upgrade Rank.

WHEN compared to Gelsmar's well written and thoroughly documented. Nevertheless Kaplan has been attacked for his "numerous inaccuracies, documentation that leaves much to be desired, and questionable interpretations." But at least he indicates his major sources, so they can be checked; and he has indeed "synthesized" a large body of relevant information. None the less, it is disturbing to have obvious errors of fact and dating pointed out by the publishing scholar, reprinted verbatim in a new edition. For all that, I recommend Kaplan as a competent popularizer, but warn students: against using Gelsmar mechanically.

Various morals may be derived from the differences between these two Mark Twain books. One is the danger of a loose, unprofessional, emotional use of pseudo-Freudianism in literary criticism. It is unpleasant and irrelevant, to find a polemic battle between orthodox Freudianism (used earlier by Gelsmar himself in his study of Henry James) and the revisionism of Otto Rank intruded in a literary study, as Gelsmar does on a number of occasions. This becomes so aggressive that one suspects a personal animus.

Second, in his James study Gelsmar was careful and thorough; in "Mark Twain," he was lazy and careless; whereas Kaplan, without pretending to original scholarship, at least tried to build his speculation on the solid work of others.

Finally, the good critic is the good, wise and sane man reading books. Gelsmar has been such, brilliantly in the past, but somewhere along the line an obsessive pseudo-rudimentary self-righteousness began distorting his critical judgements.

Moro's the pity, because Gelsmar just so congenial to his temper as convictions, might have been a much better book. But he failed to do his homework, and seems also to have lost his sense of humor. — Two fatal mistakes to make in dealing with the works of St. C.

Nevertheless, I should like to go to the last words to Gelsmar, to quote his summary statements to wit: on the whole, I can say Amer-

"The last periods of his writing were indeed younger in spirit if wiser in essence than any of his earlier and middle periods of work. Huck Finn as his step great classic — what nonsense! His whole career was a classic. He was not merely the artist of American youth and the poet, he was surely our most mature and wisest of artists whose nobility and profundity alike were ringed about with the impish comic spirit. In his age he only became freer, bolder, more open and honest, more unpatented both socially and sexually from the taboos of his epoch which, at base, his spirit had never accepted.

To the critics' discomfort a times (and perhaps this was a true cause of their discomfort), he became even more satirical and savage in the social commentary of his last period. It was he not also... more tender, tender, and lyrical, bringing to our ears when he willed his magical wand; this genius was wedded to both the top depths and the great peaks of human comedy."

Inside position in Yemin Moshe, during War of Independence. At upper right is Mt. Zion; through fortified opening is the Old City wall, at its south-west corner, near Zion Gate. (Mulliner)

The reunification of Jerusalem came only in June, 1967. But 19 years before, during the War of Independence, Israeli forces made several attempts to capture the Old City. The last of these attacks — in which a 150-kilogramme explosive device was to blast a hole in the Old City — is described here by Larry Collins and Dominique Lapierre, in this excerpt from their book 'O Jerusalem!' (642 pages, IL28, Weidenfeld and Nicolson Jerusalem).



An attack that failed

THE jagged shards of metal were still warm. Twisting one of them between his fingers, Major Abdullah Tell studied it with the appraising eye of a pawnbroker scrutinizing a piece of jewelry.

It took Tell only a few seconds to realize that these scraps marked the end of one era in Jerusalem and the beginning of another. "The Arabs' hopes of capturing New Jerusalem," he would later note, had disappeared with their arrival. They came from the shattered remains of a six-inch mortar shell. Less than an hour after the explosion of the cease-fire, they confirmed Tell's fears that his was no longer the only artillery in Jerusalem. Now it would be his enemy's turn to take the offensive and try to drive him from the ramparts of Suleiman the Magnificent.

But on giving Jerusalem's Arab population a taste of the shelling that the New City had endured for four weeks under the Arab Legion's cannon, David Shaltiel's men poured round after round of artillery into the Old City. Now it was the Austrian Hospice which was submerged in a wave of victims. Aladin Namari, the city's self-appointed Minister of Information, saw one woman, her stomach torn apart by a direct hit on her car, hysterically shrieking for her six children. Near her stretcher was a hamper full of human fragments, all that remained of her family.

All night the firing continued. By dawn, Jerusalem's stunned and shell-shocked Arab population had understood what Abdullah Tell had realized in the first minutes after the cease-fire had expired. The ninth of July for which they had clamoured with such impatience was going to prove the beginning of a time of trial, not triumph.

The mortars of Jerusalem were an indication of what was happening all over the country. Everywhere the Israeli forces were going over to the offensive. In the south they captured several villages from the stunned Egyptians. In the north, four Israeli columns struck at the Syrians holding their colony of Mishmar Hayarden below Lake Huleh, while others routed the refurbished Liberation Army of Fawzi al Kawkaji and took the ancient city of Nazareth.

With its two companion planes it was en route to Tel Aviv. On the way, the Israeli Air Force had decided to bomb Cairo to show the Egyptians that its nation's new offensive spirit was not confined to its ground forces.

The big bomber's pilot, Ray Kurz, a former Brooklyn policeman, knew these Mediterranean skies well. He had been flying them for the past two years as a flight engineer for Trans World Airlines. At exactly 9:40 p.m. he set his radio to the familiar frequency of Cairo's Almazra Airport.

"Cairo Control," he announced, "this is TWA Flight 924. May I have the runway lights, please?" At his words, an obliging pool of light illuminated the B-17's runway. Kurz, TWA 924, answered Cairo Control, "Please land on Runway Four."

Kurz' South African bombardier, Johnny Adir, fixed the airport in the crosshairs of his German bombsight. Setting his course straight down the farmac on which he had so often landed, Kurz held the B-17 steady while Adir blanketed the unsuspecting airport with high explosives. Banking off toward Suez on a ten-degree compass heading, Kurz could not resist calling back a parting message.

"Cairo Control," he asked, "do you still want me to land on Runway Four?"

An unusual animation stirred the little Lebanese mountain retractor sort of the evening of July 14. Around the dining-room table of a large villa, Lebanon's Prime Minister Riad Solh had

welcomed the cause of so much activity in Alep — his fellow leaders of the Arab League. Their meeting was an urgent response to a kind of ultimatum issued to the warring parties in the Middle East by the United Nations Security Council, calling for an immediate and indefinite end to the fighting.

This time, the Arab leaders had every reason to accept it. As Abdullah had predicted barely a week earlier, the balance of power had been rudely upset during the four-week cease-fire. Now their forces were being thrown back everywhere by the Israelis. To Azzam Pasha's secretary, Khalid el Dahi, the meeting seemed as if "it was a funeral and they had all come to bury some dear relative."

In a sense they had; for their reply that night finally interred the Arab Armies' hopes of conquering Palestine. Even the usually belligerent Syrians agreed, although for a special reason. The nation's President, Shukri al Kulawati, had revealed to his colleagues that Syria would soon be in a position to lead a new jihad. She now possessed a locally made atomic bomb. It had been manufactured, he confided to them, by an Armenian blacksmith in Damascus.

It announced the Arab League's willingness to accept an immediate and indefinite end to the fighting in Palestine.

Short time

The swiftness of the Arab reply deprived the officer who was planning to conquer all Jerusalem of one of the assets he counted on most, time. Instead of the month he had estimated he would have, David Shaltiel learned on the morning of July 15 that he would have less than forty-eight hours. The United Nations mediator had fixed the cease-fire in Jerusalem for 5 a.m. Saturday, July 17, forty-eight hours before it would take effect in the rest of the country.

Shaltiel immediately summoned his staff. It was clear to them all that this cease-fire would end the war and that what they did not get now might be lost for years, perhaps generations, to come. The Jerusalem commander reminded them of the historic importance that the conquest of the Old City would have for the State of Israel and for the Jewish people.

The plan they had prepared for taking Old Jerusalem called for two wide encircling movements, followed by an artillery barrage to provoke a panicked flight of its residents. To Shaltiel, the scheme posed a major drawback: it would take three or four days to carry it out — two more days than he had.

The alternative was a direct attack on the walls. It was more risky and it would certainly cost more lives. To Shaltiel's adjutant, Yeshurun Schiff, the frontal

(Continued on page 18)

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attack was like poker: you won or lost everything in one high hand. He knew that for Shaltiel, with his ingrained sense of the dramatic, it had an almost irresistible appeal. Although almost every officer in the room opposed the plan, Shaltiel announced "We shall attack directly at the Old City. Start preparing the plans immediately."

Like any good poker player, David Shaltiel had an ace in the hole. Called the "Comus," because it bore a resemblance to a cone, it was a hollow charge designed to have a devastating penetrating effect. The idea for it had come from one of the world's most distinguished physicists, Joel Raach. The elderly scientist had come upon it in an Italian textbook. A prototype of the device had been built to Raach's specifications in a Beit Hakerem laundry. It weighed 335 pounds and rested upon a metallic tripod. To be effective, it had to be exploded precisely six inches from its target, but Raach assured Shaltiel that it would tear a gaping hole in the walls of the Old City.

Since the assault was scheduled to take place about 2,500 years after the Babylonians of Nebuchadnezzar had breached Jerusalem's walls, it was baptized Operation Kedem — Antiquity.

Government readied

While his commanders completed the detailed arrangements for the attack, Shaltiel and his headquarters staff prepared for an historic burden: giving Jerusalem's Old City its first Jewish government in twenty centuries. Totally confident of the success of their operation, they labored with meticulous care to prepare every facet of their occupation. Provisional currency was hastily printed. Shaltiel named a whole military government to administer the city. A set of posters in Hebrew, Arabic and English had been prepared, and a team of Gadna youths was already selected to paste them on the walls.

For the role of military governor, Shaltiel had chosen a soft-spoken chemistry professor named David Amiran. Amiran had assembled his staff and had set out in step-by-step detail the actions he would take as Jerusalem's military governor. He would begin by proclaiming a curfew. Then conscious of a grave warning from David Ben-Gurion to see that no harm came to the city's shrines, he would surround them with military police. He had drafted a ten-point "order to the population," already printed in three languages. It called for the handing over of all arms, the surrender of regulars and irregulars, and a return to normal life as quickly as possible. Each member of his staff had been provided with a handsome blue-and-white Military Government armband. Amiran had even designated on a huge map of the Old City the location of his headquarters. He had chosen the Austrian Post Office just inside Jaffa Gate.

Aware of the awesome burdens that would soon be his, Amiran decided to go to sleep at sunset so that he could be up at dawn "ready to act swiftly and decisively" in his new role.

David Shaltiel too had prepared physically and psychologically for the burdens his historic victory would impose on him. As dawn broke on the night of his assault on Jaffa Gate, a lamb stood ready for the ritualistic sacrifice at the Temple Mount. The Jerusalem commander had also carefully drafted the speech announcing the Old City's fall to the world from the Tower of David. At sundown, he assembled his staff to listen to him rehearse it.

"I have the supreme honour to announce," he began, "that the forces of the city of Jerusalem have liberated all of the city and we hand it over to the people of Israel with pride." The man who was determined to thwart the promise of Shaltiel's speech nervously paced up

An attack that failed

and down in his headquarters at the Rawdah School. For Abdullah Tell as for David Shaltiel it would be a night of decision. He knew his foes must soon launch the assault. He had been expecting for days. Just after 10 p.m. a first mortar shell fell into the Old City. Within minutes it was followed by a score of others. Soon Tell was under the heaviest artillery barrage he had ever known, the certain prelude to the attack he had been awaiting.

The depth of Tell's emotional attachment to the city was no less profound than Shaltiel's. In his desk he too had an order of the day drafted for this moment. Tell ordered it radioed to all his positions. "Let every True Believer resolve to stand or die," he said. "We shall defend the Holy City to the last man and the last bullet. Tonight there will be no retreat."

For the next three hours, five hundred shells rained into the Arab city, as much in an hour as the New City had received in a day during the Arab Legion's daily shelling of Jewish Jerusalem. For the medical staff of the Austrian Hospital "it was a night out of hell." The mobile patients were taken to its cellars, and the litterers of those who couldn't be moved were dragged into the hallways. One of the first shells destroyed the hospital's ambulance, another set the trees in its courtyard ablaze so that stretcher-bearers couldn't move outside. "Women were screaming in terror all over the place," Dr. Hansib Boulos would recall. "The dead and dying were mixed pell-mell throughout the city with no way to get them help."

In New Jerusalem, in an office opposite Zion Church, Zvi Sinal, named by Shaltiel to command the attack, ran through his last-minute preparations. His objectives were "Moscow," "Paris" and "Berlin," the code names assigned to the three spots at which his task force would breach Jerusalem's walls. Using conventional explosives to open their way, one hundred and fifty men of the Irgun would rush from Notre-Dame into New Gate — "Paris." The Stern Gang would attack "Moscow" — Jaffa Gate. The bulk of his men, five hundred soldiers of a newly formed battalion, would rush from Mount Zion through the hole that the Conus would blast in Jerusalem's wall just past the Zion Gate at "Berlin."

Barefoot battlers

Commanding one of the assault companies was Mishka Rabinovitch, the bazooka expert, whose task force now headed. As he briefed his men on their role in the attack, one man asked, "What happens if we get to the Wall and the Temple Mount?" The Temple Mount, of course, now contained two of Islam's great mosques.

Rabinovitch thought a moment. "We'll take off our shoes and go on fighting barefoot," he answered.

Riding toward Barelays Bank, their assembly point, a group of Stern Gang's soldiers had other plans for the Temple Mount. In defiance of Ben-Gurion's charge to see that no damage came to the Holy Places, they planned to destroy the Dome of the Rock and Al-Aksa Mosque, and thus pave the way for the reconstruction of the third Temple.

As Sinal's troops moved into their position, an agonizing problem arose for the young officer. In the haste to manufacture the Conus, no one had thought to provide a means to move it forward. Finally a pair of iron bars were slipped under its tripod base and with men at each end, the explosive was carried off like a litter.

The climb up Mount Zion was a torture. The trench through which men usually reached the summit was just one foot too small to take the Conus, and its porters had no choice but to carry it in the open, fully exposed to the Arab Legion's shells. Mishka Rabinovitch was ordered to help speed its arrival. He split a platoon into three groups of eight men. One staggered forward with the Conus for twenty yards, then ran ahead fifty yards to give covering fire while another rushed up to repeat the process. Hands bleeding, their legs and backs aching, grunting under their dangerous load, Rabinovitch's men slowly heaved the Conus up the hillside.

Assault starts

It was well after two o'clock when the assault began with the Irgun's attack at New Gate. A few minutes later, a triumphant message announced to Zvi Sinal his first success. "Paris" was in the hands of the Irgun. By telephone he ordered his battalion on Mount Zion to attack as soon as the Conus had battered a hole in the wall. Then, despite the Arab shellfire, he stepped to the balcony of his headquarters to watch for the explosion. Hidden in his advance command post, a ditch near Yemin Moshe, David Shaltiel too kept his eyes fixed on the site.

From the walls of the Old City, Captain Mahmoud Moussa suddenly saw an extraordinary apparition surging toward him out of the darkness. It was a group of men trying to lug what looked to him like a vegetable vendor's cart through the Armenian Cemetery. All around him his men began to hurl grenades. One of them set fire to a clump of thistles in the cemetery. To the men advancing "through almost the light of day," it was "total hell." The Arabs on the walls were throwing grenades and shooting, the fire was burning and at any moment their explosives might blow up.

At the place selected for it, a slight bulge in the wall where they were protected from enfilade fire, they discovered that the Conus' base was too short. Under fire they raised it with stones so that the charge stood at the proper height and distance from the wall. Then they connected three fuses and bolted for cover.

"Conus primed," Rabinovitch shouted as he slid to safety behind the cemetery wall. "Get ready."

An incredible blaze of light lit up the sky and a roar shook the city. Seeing the explosion's flash, Zvi Sinal in his balcony in New Jerusalem threw up his hands in glee. "The wall has been breached," he told himself. "They're moving in."

From his trench, David Shaltiel, overwhelmed, had seen the fantastic flash and, his radio operator puffing after him, started up Mount Zion. On its summit, waiting to attack, Avram Uziel thought it was "just like Jericho." The walls are coming down before our trumpets." The battalion commander, Avraham Zorea, heard one of his forward posts shriek in delight. "It worked!" "Get in," Zorea ordered his forward company. "I'll bring the rest of the battalion in behind you."

As Zorea rushed through the Armenian Cemetery, he suddenly saw a bewildered man running toward him, through the smoke gushing up from the explosion site. It was the commander of his assault company. "My God, my God," gasped the dazed man. "I don't understand. All that noise and there's no hole. All it did was leave a black smudge on the wall!"

For the officers of Israel's new Army there was to be no miracle in that July dawn. This time their trumpet had failed. The miraculous device on which all their hopes had rested had turned out to be a noisy firecracker.

Bad news

When a messenger ran to give him the bad news, David Shaltiel, it seemed to his adjutant, aged ten years. It was almost five o'clock, and the cease-fire would soon be on them. So confident had they all been in their Conus that there was no alternative plan of attack. Almost broken by the admission, Shaltiel declared, "We have no choice. No we must follow the cease-fire."

The Jerusalem commander immediately begged Shaltiel to let him take the battalion off Mount Zion and put it through the opening of the Irgun had forced at New Gate. To do so, of course, would have meant violating the cease-fire. Shaltiel put his hand on his young officer's shoulders. Their orders were clear. They would have to obey.

Overwhelmed by "a terrible sense of failure," Sinal picked up his phone and told his units they would cease fire as scheduled.

In the Jewish Agency, one wrote the man who then had been the governor of Old Jerusalem. David Amiran walked into the office that was to have been his and looked at the currency posters, the decrees, the accounts of the first Jewish occupation of Old Jerusalem in two thousand years. Sadly he selected two examples of each for the archives of the Israel Army. He with a bitter laugh, he made the rest for destruction.

Outside, the sky was already grey and the guns began to cease firing. Peace crept back into the sky above Jerusalem. Hearing the sound of firing fade away, David Shaltiel whispered to Yeshurun Shaltiel. "Thank God, at least nobody died today. But we did not take the Old City."

The last firing came from the Irgun's foothold inside New Gate. Surrounded, without hope of reinforcement, they finally obeyed back to the New City on Shaltiel's orders, leaving Old Jerusalem's ramparts to the Arab Legion. From Sheikh Jarrah in the north to Ramat Rachel in the south, their action left Jerusalem split in half. The ancient prophecy of Isaiah was fulfilled. Jerusalem had "drunk at the hand of the Lord the cup of fury." The line drawn down the heart would divide the Holy City for 19 years to come.

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THE MONASTERY OF EIN FARA

By Sylvia Mann



Entrance to the monastery, left, and shadows and green spots in Wadi Fara, on the way to the monastery, above.

The monastery of Ein Fara was the first to be set up in the Wilderness of Judea. It is located in Wadi Fara — some miles known as Wadi Pharan — which is the upper section of Wadi Kelt, immediately above the hot spring of Ein Fara. This is the most westerly of Wadi Kelt's three major springs — Ein Fara, Ein Farwah and Ein Kelt.

More familiar to most people as the Monastery of St. Chariton, or St. Hariton, it stands in a wild and lonely spot in the deep ravine of Wadi Kelt, barely 10 kilometres from Jerusalem. It can be reached in several ways. The simplest is to drive north from the city along Malbus Road to Zairis Shuafat and then, some two km. before the suburb, take the road to the right marked "To Asata."

In about three km. you come to this small Arab village close to the traditional site of Biblical Anathot, birthplace of the prophet Jeremiah, and scene of his boyhood years. He must have known the Valley of Fara, for it begins at Anathot; he must have hidden in its caves and played in the gurgling streams emerging from the spring.

Two km. past the village is a crossroad with a well or tomb of an Arab saint — Sheikh Abd es-Salam. You can reach this same point by two other routes: either by continuing through Shuafat for another two km., then branching right to Hizma, where you turn right again to the tomb, or if you want to try an unusual way — by going along the Jerusalem-Jericho highway to the 15 km. milestone. Here take a left turn, and 8 km. down a steep, winding, scenic road you will come to the same junction.

A notice-board tells you that this is the way to the Monastery of Wadi Fara, open on Wednesdays and Thursdays from 12 until 4. From this point the road surface deteriorates. Most of it is fair, but there are some bad patches here and there, particularly after rain, and the three km. to the first pumping station needs careful driving.

Looking around, you find that a large water pipe along the roadside parallels your descent into the valley. The bleak, desert landscape soon becomes greener, and as you approach the pumping station, you see clumps of succulent trees watered by the overflow from the pumps, for Ein Fara, which produces 400,000 cu. m. of water annually, was for many years the main source of supply for the eastern part of Jerusalem.

Another three km. of difficult but lovely road brings you to the entrance of the valley, where there was a second pumping station and a filtration plant, now abandoned. However, the water is not wasted, for it is added to the central supply of Mekorot, the national water company.

Running rivulets and pools of water, scrub and flowering bushes and the gleaming white stones in the wadi make a pleasant sight. The cliffs to the right are dotted with caves, thought to have been hermits' cells, while to the left is a sheer scarp, with several small structures clinging to the rock face.

A short climb up the hill takes you to the green-painted gate of the White Russian monastery. Within the grounds you can see the traditional Tomb of St. Chariton, now a tiny chapel, and adjoining it the apse of a ruined Byzantine church. Scattered tesserae, some small and coloured, indicate that here was one of the beautiful mosaic pavements typical of the Byzantine period.

Formerly, there were a number of monks living here and in the small Greek Orthodox monastery nearby, now completely deserted. For some years the Russian one was also left empty, but in 1908 one monk — a young man from Vienna — returned. He lives simply and industriously, cultivating his own vegetables in neatly-laid-out squares, his only companions a pair of snow-white doves.

One special request: when you visit the monastery, do come at the proper times, use the right approach, and ring the bell.

THE story of St. Chariton is a veritable fairy tale. His early life is practically unknown, although Father Eugene Hoade relates in his "Guide to the Holy Land" that in the year 276 Chariton left his home in Iconia, formerly a Roman province called Galatia and now part of Turkey, and came to Jerusalem. Here he was kidnapped by bandits and brought to this cave in Wadi Fara.

The robbers died mysteriously during the night, and Chariton, already acclaimed as a wise and holy man and a miracle-worker, stayed on, forming the first Laura in the Judean Desert. This Laura, like others that came after, consisted of a group of anchorites, each living in his own cave-cell and meeting only once a week for communal prayer.

St. Chariton's fame spread far and wide, and sick people in search of healing, and troubled souls seeking advice and comfort, would find their way to this desolate spot. So many came that to escape the constant disturbance, Chariton moved away to a grotto in a bleak hillside

near Jericho, beneath the ruined Hasmonaean palace of Duk. A second community of hermits gathered round him and founded the Monastery of Douka, now Karantel — the Monastery of Jesus' Temptation. It was probably at about this time — around 405 C.E. — that St. Euthymios and St. Theodosios, his friend and contemporary, joined the Laura of Wadi Fara. In 411, they left to found their own monastery in the rocky gorge of Wadi Mukellik, also in the heart of the desert. Seventeen years later, St. Euthymios separated from his comrade and established his own hermitage near-

Except for the dates — most authorities give the year of his death as 410 — accounts of the saint's life and deeds agree in general with Father Hoade's Many tales, however, have grown up about his last days, although the accepted version holds that when he realized he was dying, he asked to be taken back to Wadi Fara. From what can be seen at the moment, it appears likely that during the early part of St. Chariton's sojourn in Wadi Fara there were no buildings there, only the loosely-knit group of cave-dwelling hermits. When the

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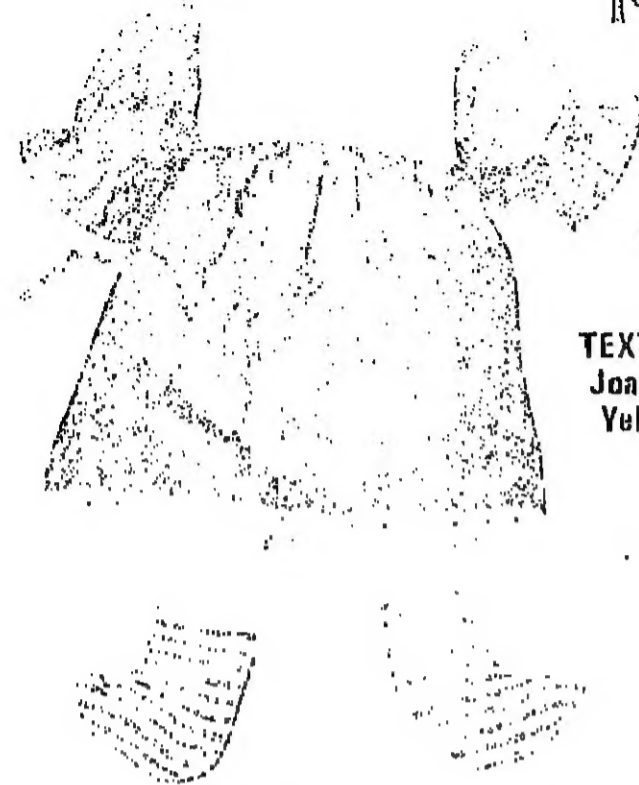
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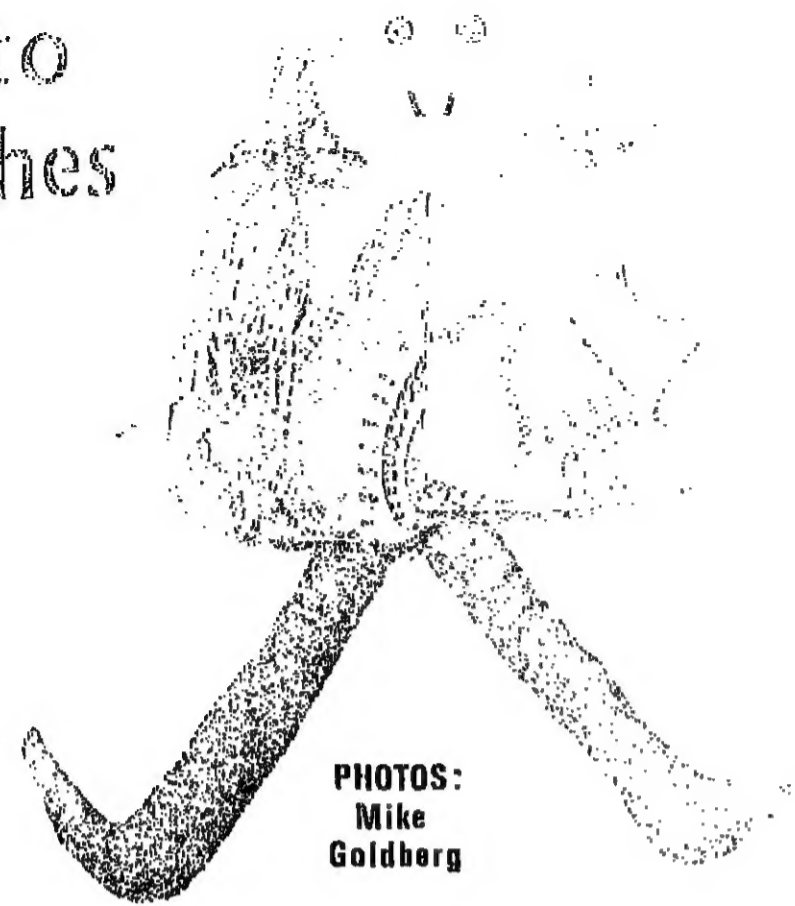
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הגדת חנוכה

Rag Dolls to Riches



TEXT:
Joanna
Yehiel



PHOTOS:
Mike
Goldberg

Rutie Smatuti, left, and Israella, the subjects of special displays at Israeli department stores.

Two immigrant families from the U.S. have found a ready market for their rag dolls, produced in a factory in Netanya and have trouble keeping up with orders.

A NEW immigrant to this country has found a ready market for her rag dolls. With her eyes and a dress that recall her American childhood, she has already caught the imagination of Israelis, and it looks like she will be more and more popular as time goes by.

Her name is Rutie Smatuti. Her physical characteristics that would make her the ideal girl — she owns several dolls.

Rutie is a rag doll, as is the one she has made. Throw her around the room and you won't turn much more than a head. Not only that, she's obnoxious, because her best friend is a long-legged, short-armed, most less good-looking girl named near. But Rutie doesn't mind. They are seen constantly together. In particular, at stores in Tel Aviv, where they are being put on special displays.

Both Rutie and Israella are two new immigrant families: the Baskins and the Isaacs, who have a factory in Netanya and are producing dolls as fast as they can.

Norm Baskin is a qualified electrician who has always worked in the U.S., so both are ideally equipped for the production of Rutie Smatuti.

But the origin of the dolls is far from obvious. The dolls are made in a factory in Netanya.



Toy bears, snakes and other animals are also made by the Baskin and Isaacs families.

Norm's wife. She combed the local stores looking for a cheap girl for a child — and came back empty-handed, complaining that there was nothing like the American cheap rag doll to be found, and what toys there were were far too expensive. So she headed for her sewing machine, and, after many weeks of experimenting with different bodies, stuffing and faces, Rutie Smatuti was born. (Rutie is based on the concept of the American Raggedy Ann.) After her came Israella, to keep her company.

But the Baskins and the Isaacs didn't stop there. Deciding that rag dolls need friends, Tamar designed several brightly coloured stuffed animals and then went on to make pyjama bags, and long snakes — the last of which are being snapped up by teenagers as much as children.

When they showed the new lines to Hamashbir, the buyer purchased the entire line. Rutie Smatuti sells at about IL10, and her new outfits at IL1 each; Israella costs IL12, and the large animals cost IL12, the smaller ones for IL1.

The two families have copyrighted the whole line, and Tamar is now working on educational toys to add to it. One she has just invented teaches a child how to zip up his zipper, tie a bow and do up a button.

What's it like doing business in Israel, we asked Marty Isaacs. "The same as anywhere else. If a product has marketability, then it will be bought."

Isn't it a bit rough selling here, after America? "When we first arrived, we had lots of problems with the bureaucracy. After that, anything is relatively easy!"

Below: Marty Isaacs is stuffing by reversing the pattern — getting the stick in. Left: Norm Baskin fixes jammed sewing machine.



Tamar Baskin puts finishing touches on one of the dolls.

David Isaacs watches his father trim patterns.



Altza Baskin on visit to plant. At rear is stock of completed dolls.

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SANDALS-PLATFORMS ARE IN

Casual summer sneakers from Namgaper are all rubber soled and suede trimmed, some in a wide variety of colours and fabrics like denim, natural coloured coarse-weave hessian and other woven materials.
From Meuhad-Kaplan: Ankle-high criss-cross laced sandal at left and one with interwoven straps at centre, both in suede with platform soles; model on the right has rough, cork-featured polyurethane sole, also this summer, whilst away is in brown suede with brass stud trim.
Two new sandals from Alma: model at left has butterfly shape applique, comes in subtle colour combinations like purple with lilac, brown with sage green. Shoe on the right is a good example of a simply designed platform-soled sandal in leather, comes in an excellent colour and is an excellent model for a smart or casual wear.
Selection of platform-soled suede sandals from Merz: left hand model is in black suede whilst the other two combine three different colours, one with a random patchwork effect, the other with contrast-colour straps.
Where shoe prices this summer are concerned, an average rise of about 20 per cent as compared to last year can be expected. "There is a rise of about 15 per cent in the cost of raw materials -- most are imported, there simply aren't enough available locally -- and 5 per cent in the cost of labour," says Yacov Rosi.
Of the fashion market in general -- he has been designing shoes for the past 20 years -- he feels that "there is a big change in the taste of the Israeli woman. There used to be a three-lag of several months before the latest styles from Europe caught on here; today it is negligible and the Israeli customer is well-informed on fashion trends. She is also spoilt by a far bigger choice than ever before; it makes the designer's work harder -- but definitely more challenging and interesting."

By Catherine Rosenheimer
Jerusalem Post Fashion Reporter
TEL AVIV. —
THIS summer it looks as though most of us will be "tripping the light fantastic" on platforms.
Platform soles, which made their first appearance in the 30's look boots of last winter, are the strongest common feature of all the new sandals ranges now being launched on the local market. As with any new fashion, there are the successful versions as well as the near-disastrous. At first sight, many of these new styles looked somewhat absurd until one's eye adjusted -- some taking on the appearance of true "Minnie Mouse" shoes, others combining synthetic, cork-texture, high-wedge, polyurethane soles with over-elaborate uppers or pseudo-Greek style criss-cross lacing up to the knee falling firmly into the "call-girl fashion" category.
There is a particularly delicate distinction between platform sole styles which are chic and fashionable and those which are over-elaborate and simply vulgar looking: it is a question of discrimination on the part of the designer, of selecting materials, colours and shapes for the uppers which suit and balance the solid, somewhat heavy quality of the soles.
There is also the matter of comfort: thick wedge soles made of natural materials like cork or wood, correctly moulded to the contours of the foot can be just as comfortable as the popular orthopaedic wooden clogs; polyurethane or crepe rubber soles, while lighter, tend to prove very hot and sticky for wear during the long summer months.
Yacov Rosi, one of the country's leading shoe designers and producers believes that there is definitely an aspect of feminine psychology behind the popularity of the platform-soled shoe: "At least 70 per cent of the women in Israel are short -- a platform sole not only makes them look taller, it also gives them a feeling of importance, of increased personal status."
Women are, nonetheless, very unpredictable, he adds. "Three years ago I designed a range of platform-soled shoes -- in cork, covered with leather -- not because of current fashion, just because I felt like it. For a few months they were a huge success on the American market, then customers told me that they were finished completely. And now, as we all know, they are back again in a big way -- you never can tell!"
Rosi specializes -- and excels -- in sandals. He finds more scope for imagination in their design than in that of regular shoes. He believes in simplicity of styling and production techniques combined with originality -- and definitely in functionality. He works almost entirely in natural materials and prides himself on the fact that not one of his sandals has a synthetic material touching the foot -- this enables the foot to "breathe" -- is far more comfortable and healthy.
At Shoe Week earlier this year there was considerable excitement among both manufacturers and buyers.

Swiss show coming to Wizo
The elegant black chiffon evening dress and tailored white gabardine spring suit, teamed with geometric patterned silk shirt and tie in black and white, are two models from the collection of Walter Gross' fashion house in Zurich.
A full collection of some 60 fashion styles and 20 hat models by this young Swiss designer will be presented this month in a series of 13 fashion shows throughout the country, sponsored by Wizo. The first show is scheduled to take place on May 7 at Wizo House in Tel Aviv; a \$1,000 dress from a leading European fashion house will be offered as first prize in a raffle.
Walter Gross, who is 28 years old, studied fashion design in Zurich, specializing in millinery, a field in which he worked exclusively for seven years, building up a clientele of private customers and fashion houses in Switzerland and several other countries. In 1968, he opened his own fashion shop in Zurich's Bahnhofstrasse, selling not only his own hat models but also fashions from his own atelier and from Paris. In a recent competition held between Swiss fashion houses, Walter Gross was awarded first prize.


Solid vamp
There are good-looking strappy sandals combining natural laces with brown leather, others with a fairly solid vamp, peep toe and back strap around the heel. Buckles are used both in a purely functional context as well as accessories: an elegant navy blue leather sandal with rope-covered sole is studded with little buckles for decorative effect.
While the shorter girls are keen customers for platform soles, tall girls may well feel uncomfortable in them -- so the range still includes plenty of flat sandals. Typical is a thong sandal in chocolate brown leather, the straps and sole cut with curly, pie-frill edges and trimmed with studs and antique finish copper strips.

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FRIDAY, MAY 5, 1972 THE JERUSALEM POST MAGAZINE — FAMILY PAGE PAGE TWENTY-THREE

Triplets are fine but they do create problems

By Susan Bellon

Jerusalem Post Reporter

TRIPLETS still make headlines in Israel and if they are not quite in the "quint" class when it comes to getting bouquets from the Prime Minister, they still generate a small national thrill. Unlike some other countries, population increase among Jews at least is considered a good thing. The late Prime Minister Levi Eshkol said in 1968 that he ranked population increase next to the defence effort and accordingly set up the Demographic Centre, whose task was to deal with what was rather coyly referred to as "internal ally."

Having babies in Israel is popular and socially acceptable but it is doubtful whether the Demographic Centre has much to do with this, or even is much use when it comes to helping the large family.

Two sets of triplets have been born in the last three weeks in Jerusalem, and although in neither case fertility drugs were used, multiple births are on the increase in Israel. (The Berman quint born last October in Harkness Hospital were the result of fertility drugs.) Both of these triplets were born into, from a socio-economic point of view, perfectly ordinary Israeli families. Both of these families are experiencing serious financial problems.

Haim and Miriam Schlossberger became the proud parents of three daughters three weeks ago at Jerusalem's Shauro Zwick Hospital. Mrs. Schlossberger is a teacher in a religious secondary school and the couple already have three children, including a little boy of 18 months. They live in a three-room flat in a respectable neighbourhood and they have a small fridge and washing machine. Now they need a fridge with at least a 14-15 cuft. volume, since triplets have to be bottle fed.

Equal to task

If Mrs. Schlossberger feels equal to the task of washing the nappies of three infants and a toddler, plus the normal family washing, they will need to get a bigger machine and a dryer. A small clothes dryer costs at least IL2,500, plus the cost of a special electrical installation.

The triplets also need a room of their own because of the danger of infections, this means that the family must either move into a larger flat or close off their balcony to make an extra little room. The second solution will cost at least a couple of thousand liret.

However, the family's biggest single expense at the moment will be home help. Mrs. Schlossberger will need at least a night nurse and maybe help during the day too.

Home help for a year, which social workers who have been dealing with them for a year think they need, would amount to IL10,800. (A nurse costs IL5 an hour.) The same social workers are also of the opinion that it might be worthwhile for Mrs. Schlossberger to abandon the idea of washing nappies at home and use a nappy laundry service. The Sheleg Nappy Service will give service for two babies at the price of one, but this will also amount to IL2,000 a year. Apart from these outlays there are also other odd and ends such as a special plan for three, which should cost at least IL300.

Neighbours help

The Schlossbergers are not, of course, in a wilderness. A group of friends and neighbours have got together and have found a second-hand 12 cuft. fridge and Tanya has very handsomely popped up with its supply of a year's free milk, as it does for all triplets and more. The neighbours also earlier this week found an extra new cradle. The National Insurance Institute, which has been mulling over the problem of multiple births for some time, has come out with its special birth grant for triplets of IL1,230, which is eight times the single national birth grant of IL150. (Twins get five times this amount — IL765.)

The Demographic Centre was approached on behalf of the family and has offered, Director Mrs. Fe Stern told *The Jerusalem Post*, to guarantee home help for "two or three months, after which we will review the situation." The plain and rather miserable fact is that the Centre has a national budget for home help for large families of exactly IL40,000. The Centre's job, Mrs. Stern pointed out, was not to provide goods and services but to act as a means of co-ordinating and activating these services, in other words to act as a kind of brokerage agency. However, since they have neither the budget nor the means to offer the Schlossbergers anything more than this, their usefulness might be questioned. A Government agency dealing with such serious problems as housing, creches, kindergartens etc. needs a serious budget. If it is to act as a ginger group to stimulate the Government and the public into action in these areas, they would probably be much more effective as an independent pressure group.

Even worse

The plight of the Makattan family, who became the parents of three boys last Friday night, sounds even worse. The Makattans, who are of Yemenite origin, have four other children waiting to receive the triplets in their three-room

house in Tel Arza. Mr. Makattan is a diamond polisher who earns "between IL600-700 a month," and he has already told the hospital that he doesn't know how he's going to manage. Mrs. Makattan was still weak and uncommunicative this week in Bikur Holim where she gave birth via a Caesarian section a month early, but Mr. Makattan said that they have a small 10-year-old fridge and that he went out to buy a washing machine on the hire-purchase system on Sunday. As of going to press, the family had not heard from the Demographic Centre or any other official agency, except for the National Insurance Institute.

Mr. Makattan repeated "we desperately need some home help, we need somebody to help with the babies for at least a year or eighteen months." Like the Schlossbergers, the Makattans have no immediate relatives who can come in to help, or provide them with funds. Asked what he felt about turning to the welfare agencies, Mr. Makattan said "What's me go and beg?" However, Mr. Makattan seemed very agitated earlier this week as he was taking days of unpaid leave to look after his family. Bikur Holim Hospital, which is in desperate financial straits itself, said afterwards that they would be making a gift of IL500 to the family "plus nappies and things like that." Mr. Makattan will probably be referred to the welfare agencies, but it will be sad if a man who has the dignity of supporting his family all by himself will have to ask for aid-in-kind from a welfare office. If something radical is not done to help the family they may very well become what social workers call "a family at risk," in other words in danger of degenerating from independence into being welfare cases.

Serious blow

Mrs. Perla Kimron is in charge of the Maternity and Children Department at the National Insurance Institute and she says that "A multiple birth can be a serious blow to a family — from an economic



The Makattan's older children have their noses close to the glass doors as they get their first look at their three new brothers, born last week and still in incubators at the Bikur Holim Hospital in Jerusalem.

point of view." Since the use of hormone treatments for infertility has increased, increased National Insurance children's allowances are being tried to think along new lines. Birth allowances have been increased considerably for twins, triplets, quads and quint (the Germans netted a twin and triplets allowance together) but it is recognized that much more serious support is needed. One idea, Mrs. Kimron said, is the possibility of guaranteeing "six or nine months of home help" or providing the money for this if the family makes another arrangement such as getting grandmothers in to help. Allowances for domestic help might also be paid out and special help in putting the other children in the family into nurseries or even boarding schools. However, as Mrs. Kimron pointed out, "actually turning these plans into a reality depends on much more than settling them on the National Insurance Institute. There is a whole constellation, you know the

Chinese woman—no full-time housewives

By Lea Levavi

Jerusalem Post Reporter

TEL AVIV. — I considered shameful for a woman to be a full-time housewife; every woman works outside the home as well as inside it.

Mrs. Dora Shickman, an immigrant from China, was describing the position of today's Chinese women to members of the Working Mothers' Association — Pioneer Women in Tel Aviv last Monday. A lecturer in the Hebrew University's Chinese Department, Mrs. Shickman immigrated with her husband and three grown daughters four years ago.

The modern Chinese woman, she claims, is fully equal to men "even if they don't have a Golda Meir." They voluntarily do without pretty clothes and cosmetics "because they know that money can be diverted to science and technology for the benefit of the state." There is no crime or drug addiction, prostitution or venereal disease, and this "way of life" of pre-revolutionary China has completely disappeared. Children do their homework after school and spend their afternoons in special centres supervised by trained counselors.

Visa wait

If she sounded too enthusiastic by our standards — and seemingly undaunted by the seven years she faithfully waited for an exit visa — perhaps it was because she remembers what a woman's life was like before the Communists took over. Even after the Sun Yat Sen Revolution of 1911, which opened schools and universities to women and gave them other rights, the woman was still at the mercy of her husband. Even if she got a university degree, her husband would not let her work.

If he finally gave permission, the obstinacy of friends and relatives would make him quickly change his mind. More than that, few jobs were given to women, and mothers of young children had no day-care facilities.

In 1943, when Mrs. Shickman was in her final year at the university, she did research on this subject, and learned that Peking, with a population of 15 million in those days, had only one kindergarten, and that one was privately owned and expensive. "Most girls came to the conclusion that the only reason to bother going to school was to get a rich husband."

Far more blood-curdling were the stories of women's lot in Imperial (pre-1911) China. Such customs as foot-binding are known to all of us, but this paled by comparison with some of the others. For example, betrothals were arranged when children were tiny babies. If the intended husband died before the wedding, the woman was "married" to a wooden figure of a man and had to spend the rest of her life "with a piece of wood" in her mother-in-law's service.

Betrothals

Sometimes, betrothals were made before birth. Two friends would get together and decide that, if their wives gave birth to children of opposite sexes, they would be married. The married woman was a slave to her husband and his family, particularly to the mother-in-law, and her lot worsened if she did not bear sons. In times of disaster, little girls (considered a burden to the family) were sold in the market places and grew up to be slaves or prostitutes. (As she described the girls, their heads covered with straw, up for public auction, clucks of sympathy were heard all around the room.)

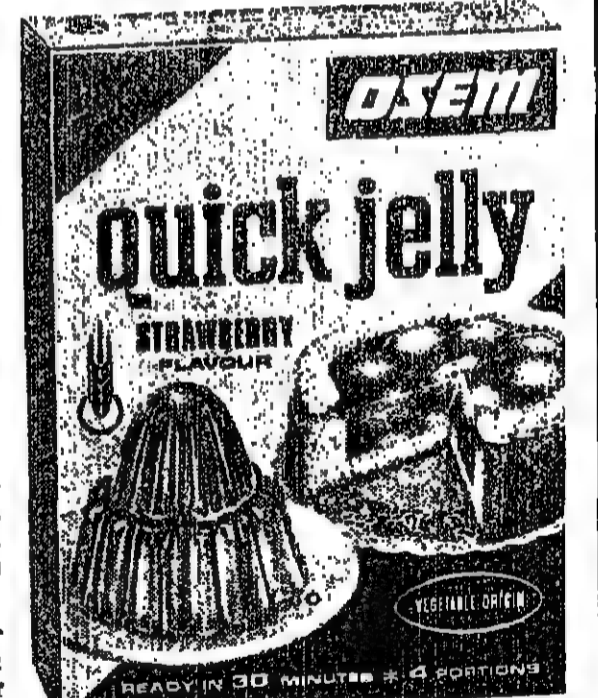
What interested the listeners most, however, was the situation in China today. All the questions after the lecture, addressed to Mrs. Shickman and to her 12-year-old (youngest) daughter, could be summarized as "it's so good, why is it so bad?" How did the government convince women to give up femininity for the



The new generation of Chinese faces the future with stern faces and Mao-Tse-Tung badges.

country's sake? Do teenagers really and daughter both kept insisting most of the question period alone, spend their free time just preparing it was all true. Mrs. Shickman, who had come when the questioning ended, "that from Jerusalem after five hours' lesson and Chinese women will soon be good friends." Did I hear a few been so totally eliminated? Mother tried that her daughter had to carry chairs in the audience?

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BACK TO WORK

WORKING with my back to the window was intended to have two main advantages. One that the natural light over my shoulder would do away with the need for artificial illumination, at least during the day, and even more important, I would not then be tempted to spend long periods of time just gazing out over the beach and the sea right in front of the house. I had in these calculations not reckoned with the rapid passage of time and the tremendous rate of growth attained by all the vegetation in the area except that planted specially by me.

In what seems like no time at all, a great hedge of tall leafy bushes has proliferated round the retaining wall effectively cutting out most of the light and enwrapping the room in a subdued green gloom. Very restful, I am told, to the eyes — though not for reading or writing of course. It does however shield my view of the ocean so I can only catch glimpses of it and am obliged to crane my neck to peer between the twigs to see the passing boats, the fishermen and the gulls.

To compensate for this deprivation the foliage and the shelter they provide attracts a lot of birds, native and foreign. A good deal of my time is spent peeping at them cautiously from behind my curtains with the bird book in my hand trying to distinguish between a shrike

and a bulbul. Some are old friends like the hoopoe couple that stare me out through the glass wondering no doubt how I can sit in the same chair year after year and not utter even the faintest of hoops.

Even in the winter there is enough greenery to offer concealment for nests and it is with some excitement that I see something large and white flapping about in the lower reaches of a mulberry bush. Having dismissed it at first as a flyaway shirt it occurs to me that the movements are too regular to be only wind inspired. So I abandon all pretense of work in case it might be something really worth

looking at, a heron maybe or even a grebe. After all I can work any time. But the noise it is making is not a squawk or a hoot. Neither is it a caw, a twitter or a coo, a whistle or a warble. In fact it is unmistakably a cackle and after a few minutes an unremarkably familiar hen strolls onto the patch of grass and fixes me with her beady eye.

Hot in pursuit comes one of the neighbouring children who after fulfilling to lure the creature away, or to catch it, seizes it to its own devices. By city ordinance the keeping of poultry in forbidden round here, but nobody

begrudges the boy the pleasure of having a pet even when it is joined by a rooster and two more of its lady friends. The most distinguished observer is our dog, who, not cast in a heroic mould is not prepared to dispute his territorial rights with anything bigger than a thrush and is reduced to pretending he doesn't notice these fowl when they strut right up to and on the stone which he reserves for himself.

Hannah says hopefully that if they lay eggs in our garden we can have them. I agree though I understand this is a legal point which has not yet been resolved and I

would like to know the ownership of the virtuous chicken manure they deposit with us.

Other neighbours complain that they crow and cackle all night but as they have not yet discovered which is my bedroom I have nothing to say on this score. I miss the fun and the finches that their obscene presence seems to have scared away. As birds of most unusual and as a distraction they have little of the excuse of the more glamorous types they have displaced. I keep a careful eye on them in lieu of anything else. At least its better than work.

Differences and the flu

By Macabee Dean

Jerusalem Post Reporter

ALL that is needed to start a vigorous discussion, based more on emotion than reason, at an international scientific conference is to suggest that there are "racial" differences. Such a discussion was recently initiated — if unintentionally — by Dr. P.J. Smit of the University of Pretoria, South Africa. He was speaking at the Fourth International Symposium on Pediatric Work Physiology, held at the Wingate Institute for Physical Education and Sport.

Dr. Smit's survey based on whites and "coloureds" (which he defined as mixed white and black), showed that the whites had a better physical capacity. Not only were the white boys (all the participants in the survey were 16-year-old boys of comparable socio-economic conditions) taller, but they had a slightly heavier skeletal framework. Physiologically, they had better hearts and lungs.

In the ensuing discussion, Dr. Smit was attacked by all sides and he gave the distinct impression that he would like to be back in Pretoria.

But Dr. Emanuel Chigier, of Israel, managed to put the discussion back on a less emotional level by noting "that there are differences; but this doesn't mean that one group is better than another. But I repeat, being different doesn't mean being better or worse."

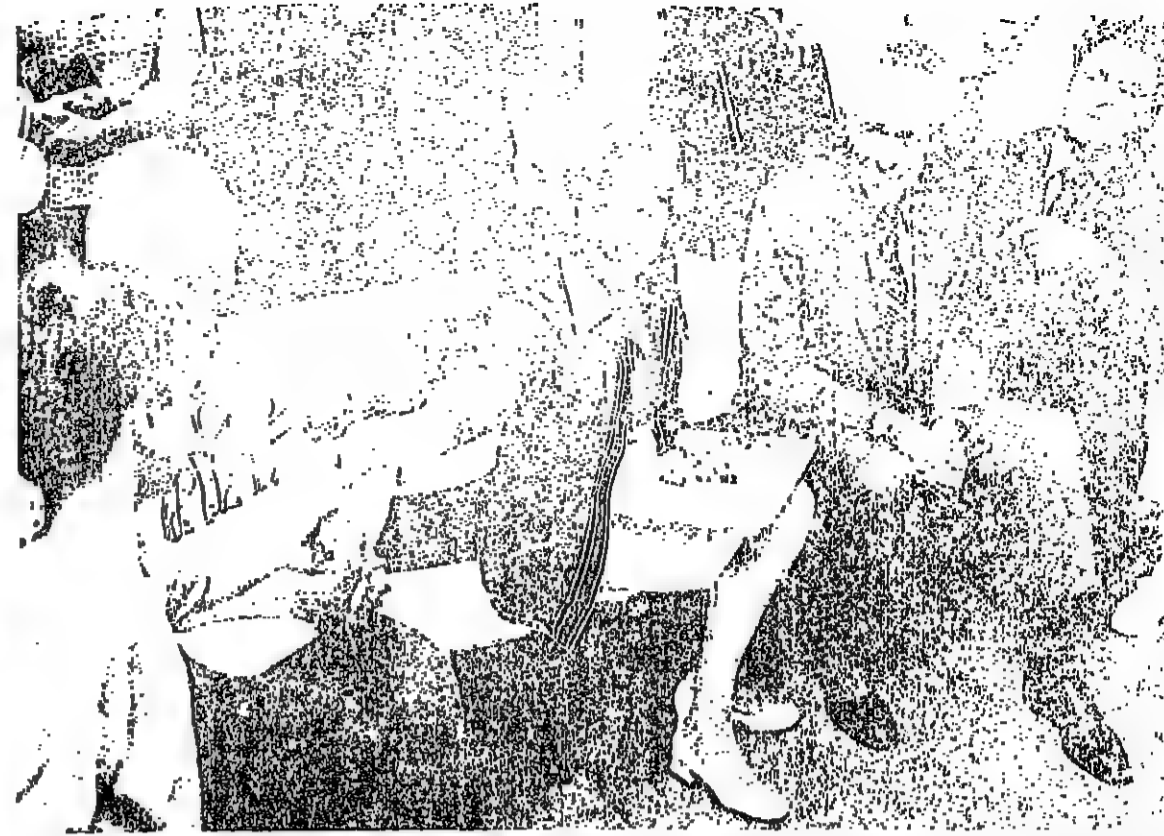
"One of the girls in the audience noted quite loudly that the speaker was right when it came to men and women; there were differences, but this didn't make the men any better than the women."

At any rate, the report by Dr. Odod Bar-Or, of the Wingate Institute, that Jewish boys had better physical capacities than comparative Arab boys failed to raise a scientific storm. The surprising thing is that Jewish city boys had a slight advantage over Jewish village boys — for doesn't everybody know that village boys live a much more vigorous and healthy life? — and

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KEEPING HIS DISTANCE — Mrs. Eva Rose reaches out to hand gift to a bashful Acre boy at dedication of pre-kindergarten, one of six built — in Acre, Lod, Or Yehuda, Bosh Ha'ayin, Eilat and Migdal Ha'emek — by Mr. and Mrs. Henry Rose through the Israel Education Fund of the United Jewish Appeal. The Roses also laid the cornerstone for a comprehensive high school they have given to Acre. Mr. Rose is at his wife's side; at extreme right is Eliezer Shavit, Israel director of the I.E.F. (Israel Sun photo)

ACRE IN ACRE

Special to The Jerusalem Post

ACRE, — The plot on which the Eve and Henry Rose Comprehensive High School is being built does not measure 4,840 square yards, but the American couple call it their "acre in Acre." And, together with the six kindergartens that they have given to various Israeli towns, it represents a substantial contribution to the country's educational future.

Mr. and Mrs. Rose, accompanied by a party of 12 friends and relatives, are combining touring and ceremony-attending during their current visit to Israel. On Sunday, they laid the cornerstone for the high school in Acre's Amidar quarter, and attended the dedication of the Louis Feldsott pre-kindergarten building near Acre's central bus station and a dedication of another Feldsott kindergarten in Migdal Ha'emek. Today, they will inaugurate a third pre-kindergarten in Rosh Ha'ayin, named for William Gordon. And they will visit three more Feldsott kindergartens, in Eilat, Or Yehuda, and Lod. All are built through the Israel Education Fund of the United Jewish Appeal.

Exponents

Henry Rose and his wife were sold on the idea of building kindergartens only 18 months ago, during a meeting with I.E.F. officials in New York. They are now enthusiastic exponents of the pre-kindergarten as the first step in education — so much so that they have convinced some of their acquaintances to follow in their footsteps by building more kindergartens in Israel. And a 1,400-unit housing development that the Roses are building in Hollywood, Florida, will also have a pre-kindergarten facility.

In addition to the pre-kindergarten, which Mr. Rose noted were the "first experience in education," comes the high school, which will be located between the Darcy Reli-gious High School and the Second Ailya elementary school in Acre, forming the keystone of a substantial educational complex. The school, when completed in about 2½ years, will fill the needs of Acre's expanding population for some time to come.

Attending the ceremonies in Acre on Sunday were Acre Mayor Yisrael Doron, Deputy Education Minister Dr. Avner Shani, Mr. Yehiel Glind, director-general of the Jewish Agency Treasury, and Mr. Eliezer Shavit, director in Israel of the Israel Education Fund.

Mr. Rose, a textile importer with homes in Hollywood, Florida, and New York, said he is also investigating business and investment possibilities in Israel on this trip.

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...and the flu

(continued from page 26)

That the Arab city boys had a distinct advantage over the Arab village boys. The differences between the Arab town and village boys was so distinct that Dr. Bar-Or sought explanations: perhaps because the village boys lived in more crowded conditions; perhaps the village boys selected — they all came from one district — belonged to one large "hamula" where inter-marriage is extensive.

Insignificance

The discussion was closed by Professor S. Samoiloff, of the Hebrew University, whose study of the physical working capacity of Kurdish and Yemenite Jews in Israel showed — "that there is no significant differences, although the two groups were genetically dissimilar." Apparently, after living years in Israel, and becoming socially acclimatized, the differences gradually dwindle to insignificance.

Each international scientific conference has its own distinct character, and the one held at Wingate dealt with the body as a whole; the one held earlier at Zichron Ya'acov, dealt with "New concepts in immunity in viral and rickettsial diseases." It was sponsored by the Ohio Biological Conference, and should have been held in Ohio, on the banks of Lake Kinnereet, but Ohio had already been contracted. Most of the previous 16 conferences had been held at Ohio.

The scientists attending Wingate dealt with "healthy bodies," those at Ohio with the diseases which attack the healthy body. As a consequence, the participants at Ohio tend to use a distinctly esoteric language — so much so, that they often fail to understand each other — although they are all specialists within the same narrow field. This tendency to talk "scientific gobbledegook" was severely criticized last year by Dr. Alexander Kohn, of the Ness Ziona Institute for Biological Research, which sponsors the conferences. Speaking at the conference last year, he quoted a typical example of such scientific clarity:

"If the following paragraph means little to the layman, it also is a puzzle to the scientists:

"By this mechanism, meaning the release of gamma amino butyric acid, there is achieved a temporary differentiation of synapses on a particular postsynaptic neuronal element, there being an increased probability of subsequent activation over that existing before the postsynaptic depolarization for those synapses in which the postsynaptic activity has been preceded by presynaptic activity or coincided with it, and a decreased probability for those synapses in which presynaptic activity had not occurred."

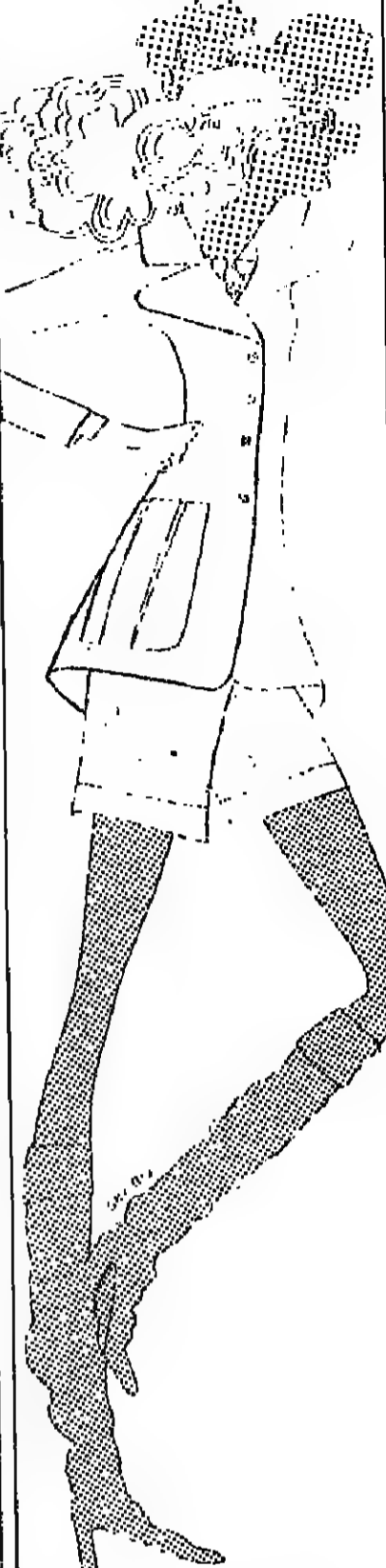
Probably as a result of Dr. Kohn's warning last year, this year the lectures were distinguished by clarity — relatively speaking. (Perhaps one of the reasons is that Dr. Kohn, with Prof. Marcus A. Klingberg, also of Ness Ziona, supervised the submission of papers and their abstracts.)

One of the most interesting papers was by a young scientist, Dr. R. H. Waldman, of the College of Medicine of the University of Florida. It dealt with flu and the common cold.

So far, he noted, the main emphasis has been on developing a vaccine which can be injected into the blood stream. But, as he pointed out, there are several immunity systems in the body, and the virus of flu and the common cold enter the body not through the blood stream but through the nose (as far as is known). And the local cells in the nose develop their own immune reactions.

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5.5.1972

SWEDES ANTI-MARRIAGE

By Edwin A. Shanke

STOCKHOLM (AP). — WITH many young Swedes shunning marriage, nearly a fifth of Sweden's babies are arriving out of wedlock.

A "unique" decline in Swedish marriages is pinpointed by Erlend Hofsten, head of the state statistical bureau. Nothing like it is happening elsewhere in Europe, he says. From a high point of 61,101 marriages in 1966, the number tumbled to 39,000 last year — a 35 per cent drop within five years and the lowest figures in more than a century, going back to the time of mass Swedish emigration to the United States.

Hofsten says the decrease in weddings is most pronounced and significant at the ages when marriage normally is most usual — 23-24 for women and 25-26 for men.

Illegitimacy rose from 10 per cent of all births in 1960 to 18 per cent in 1970, a record figure.

Why the decline in marriages? What is happening to the old Swedish mores as permissiveness among the young and in many other directions, advances? For lack of clear cut answers a lot of theories are put about.

Live together

In general, more and more couples are deciding simply to live together.

"Our love is so strong there's no need for a ring or a marriage certificate," says one couple.

"It is clear," said Hofsten, "that both the drop in the number of marriages and the increase in the number of children born out of wedlock, results from the fact that it has become common among the youth to move together and raise a family without entering marriage for that purpose."

Hofsten opined that the change in social customs "could more easily win ground in Sweden because free associations and illegitimate children have always been accepted in a manner which is not usual in other countries."

Ingrid Sundberg, a moderate party member of Parliament, active in family affairs, found the development disturbing. "Children need security," she observed.

Hofsten saw the fact that women's economic liberation has advanced farther in Sweden than many other countries as an element in the pattern.

Economic independence

Regardless of whether they are being treated equally in matters of pay and working conditions, said Hofsten, "all young women now accept as a matter of course that they will be earning wages through a great part of their lives. The woman's greater economic independence without doubt contributes to the fact that she finds traditional marriage repugnant and consequently also opposes a marriage."

A gradual weakening in Christian belief and religious devotion is being cited among church leaders.

"Another factor is secularization, which hasn't gone as far anywhere as in Sweden," commented Berndt Gustafsson, Director for the State Church's Central Council. "Marriage is a sacred institution. Perhaps there isn't room for anything holy today."

"When sexual life begins to be cut free, the position of marriage is undermined. But I reckon that it

still will be around in the year 2001 — perhaps in a more flexible form, with more individual vice-husbands, but I assume the churches aren't likely to accept that."

A State Commission has been

working almost three years on proposals to change family laws — possibly by making marriage simply a form of registration and by easing divorce.

Now every third marriage breaks

up within 10 years. Divorce rose from 8,958 in 1960 to 12,238 in 1969. The most common grounds are adultery, alcoholism, a criminal conviction and mental disease.

One suggestion under study: If

the marriage partners agree as to immediate divorce should be possible. If the couple has children, or if one partner objects, there would be a time for reflection — perhaps up to six months.

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KRICH NISHT VOO MEN
DARF NISHT, performed by
Shimon Dalgan and Company.
Texts by various hands. Directed
by Shmuel Atzmon, musical
direction by Paul Kosia, set
by Aris Moskowitz.

WITH the regularity and inevitability of the changes of the seasons, Dalgan is back with his annual programme, surrounded by a bevy of supporting artists, armed with jokes ranging from the perennial subjects (abrewish wives, income tax) to the hottest local issues (immigrants from Russia).

More than ever before in about two decades of Dalgan-watching, was I this time impressed by the artist's rapport with his public. The moment he appears on the stage and throws across the proscenium his ingratiating smile, they are his; hanging on to every word he utters, laughing exactly where he wants them to laugh, faithfully following him down every path at the end of which waits a surprise. He even knows exactly how long the laughter will last each time; he doesn't wait, the way other comedians do, for the laughter to die down before continuing; he takes the laughter in his stride, the pace being part of his rhythm. To a public consisting almost exclusively of middle-aged, middle-class business people he speaks on subjects

Theatre
Mendel
Kohansky



which strike home — income tax, nagging wives, lazy domestics, dishonest business deals — and speaks in a language and idiom they understand best.
As usual, the most interest-

ing parts of the programme are those in which Dalgan is on the stage, alone or with a straight man (woman). Most amusing is a number in which he is assisted by his wife, invisible under a stone in the

cemetery. A widower of seven-days standing, he visits the grave and in a broken voice speaks of his sorrow, making it quite clear by innuendo that dying was the best thing the woman ever did for him. In

another, written by Dalgan himself, he emphatically insists that he is not nervous, contrary to what his wife (a live one this time) says, and in doing so works himself up to a frenzy of tearing his hair (a marvellous red wig) and breaking furniture. Here the performer gives an almost clinical case of aimless, objectless fury which is very funny and frightening at the same time. He is well assisted in this act by Sura Grinias-Turkova, a newcomer to his show, who plays the imperturbable wife. Another major member of the cast is J. Kurlender, an obviously well-seasoned performer who is a fine, though old-fashioned, *Uvot* in a Sholom Aleichem scene.

One can well appreciate the motivation for including in the programme an adaptation of J.L. Perrot's "At Night at the Old Market," one of the gems of Yiddish literature. But the execution, by a cast not up to this sort of thing, made the not meaningless. I doubt whether anyone in the audience understood what it was all about.

(Rubinger)

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— Sun. Mon. Wed. Thurs. 10 a.m.-5 p.m.
— Tues. Thurs. 10 a.m.-5 p.m.
— Fri. 10 a.m.-2 p.m.
— Conducted Tours:
— Madrasah Tours:
1. Tour of Madrasah Projects in Jerusalem. 8:30 a.m. Madrasah Health Centre, 21 Rehov Strauss, 118 B or 22 towards transportation and refreshments.
2. Medical Centre Only, include visit to Chapel windows, exclusive Audio-Vision Presentation of the 12:15 p.m. and 3 p.m. Kennedy Tourist and Information Centre, Medical Centre No. Charge, 18 and 27, for further information Tel. 2623.

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4 p.m.
YOUTH WING FILM CLUB
"The Salvage Gang" — the adventures of four children in the streets of London
Tickets: members IL1.
Recommended for children aged 8-12

Deutsche Botschaft Kulturzentrum
WALTER HUDER will lecture about THE GOLDEN TWENTIES
The literary portrait of a decade in Germany
Thursday May 11, 1972 8.30 p.m.
and about THEODOR FONTANE
A critical survey of his complete works
Sunday May 14, 1972 8.30 p.m.
Lectures and discussion in German
Please order your seat (without payment) Tel. 231370
19 Kikar Maichel Israel TEL AVIV

ADAM DARIUS
The famous name from London funa festival programme
SIANN AUDITORIUM, Tel Aviv
Thursday, May 11, 1972, at 8:45 p.m.
Tickets at "Cana" and at all offices.

SOVA RESTAURANT KOSHER
3 Rehov Hahlatradut, Tel. 222206, 221390, Jerusalem
Self-Service and Dairy Cafeteria.
For Saturdays and Holidays please make your arrangements in advance.

the israel museum, jerusalem
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INTERNATIONAL BOARD SESSION

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4-10 p.m.
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BERSESHERA:
May 14, "Gila" at 9 p.m.
NETANYA:
May 16, "Esther" at 9 p.m.
JERUSALEM:
May 16, "Mittell Auditorium," 8:45 p.m.
Tickets at "Ben Naim" and at all agencies.
HAIFA:
May 17, "Armon" at 9 p.m.
Tickets at Kupat Haifa

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